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The Complete Works of
CALLIMACHUS
(310/305–240 BC)



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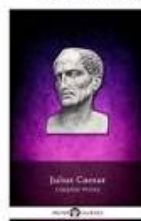
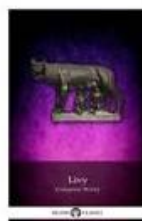
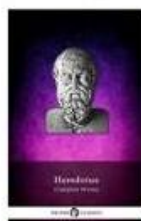
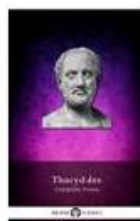


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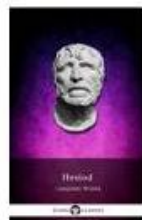
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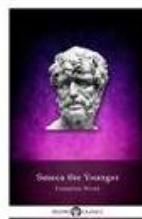
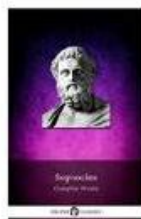
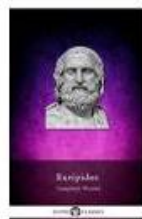
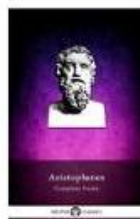
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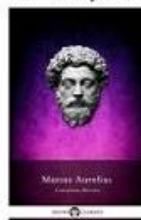
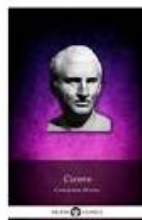
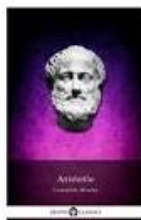
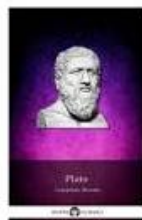
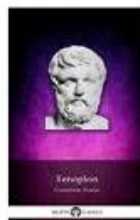
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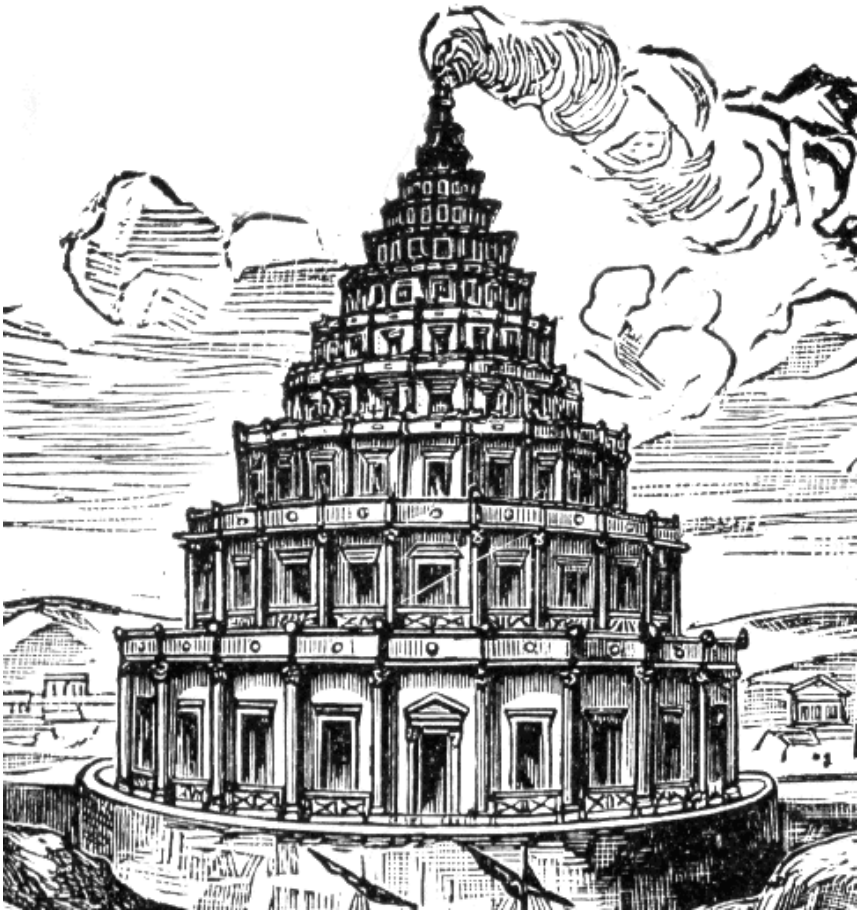
Philosophers



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The Complete Works of
CALLIMACHUS



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The Translations



Ruins of Cyrene, Shahhat, modern-day Libya — Callimachus' birthplace

Callimachus: His Life and Works



Callimachus was born in Cyrene, Libya, in c. 310/305 BC and raised as a member of a distinguished family, his parents being descendants of the first Greek king of Cyrene, Battus I. He was named after his grandfather, an “elder” Callimachus, who was highly regarded by the Cyrenaean citizens and had served as a general. Few details survive about his personal life. We do know that he married the daughter of a Greek man named Euphrates, who came from Syracuse. However, it is unknown if they had children. He also had a sister called Megatime, though very little is known about her. In later years, Callimachus was educated in Athens, before returning to North Africa to live at Alexandria. King Ptolemy II Philadelphus of Egypt had found him employment in the Library of Alexandria, the most important institution of its kind in the Hellenistic world.

Elitist and erudite, Callimachus claimed to “abhor all common things” and is best known for his short poems and epigrams. During the Hellenistic period, a major trend in Greek-language poetry rejected the epic poetry modelled on Homer. Instead, Callimachus urged poets to “drive their wagons on untrodden fields,” rather than following in the well-worn tracks of Homer. Callimachus argued for an idealised form of poetry that was brief, yet carefully formed and worded — a style that he particularly excelled at. “Big book, big evil,” (μέγα βιβλίον μέγα κακόν) is a famous saying attributed to the poet, often thought to be attacking long, old-fashioned poetry. Callimachus also wrote poems in praise of his royal patrons, including Ptolemy II Philadelphus, and a wide variety of other poetic styles, as well as prose and criticism.

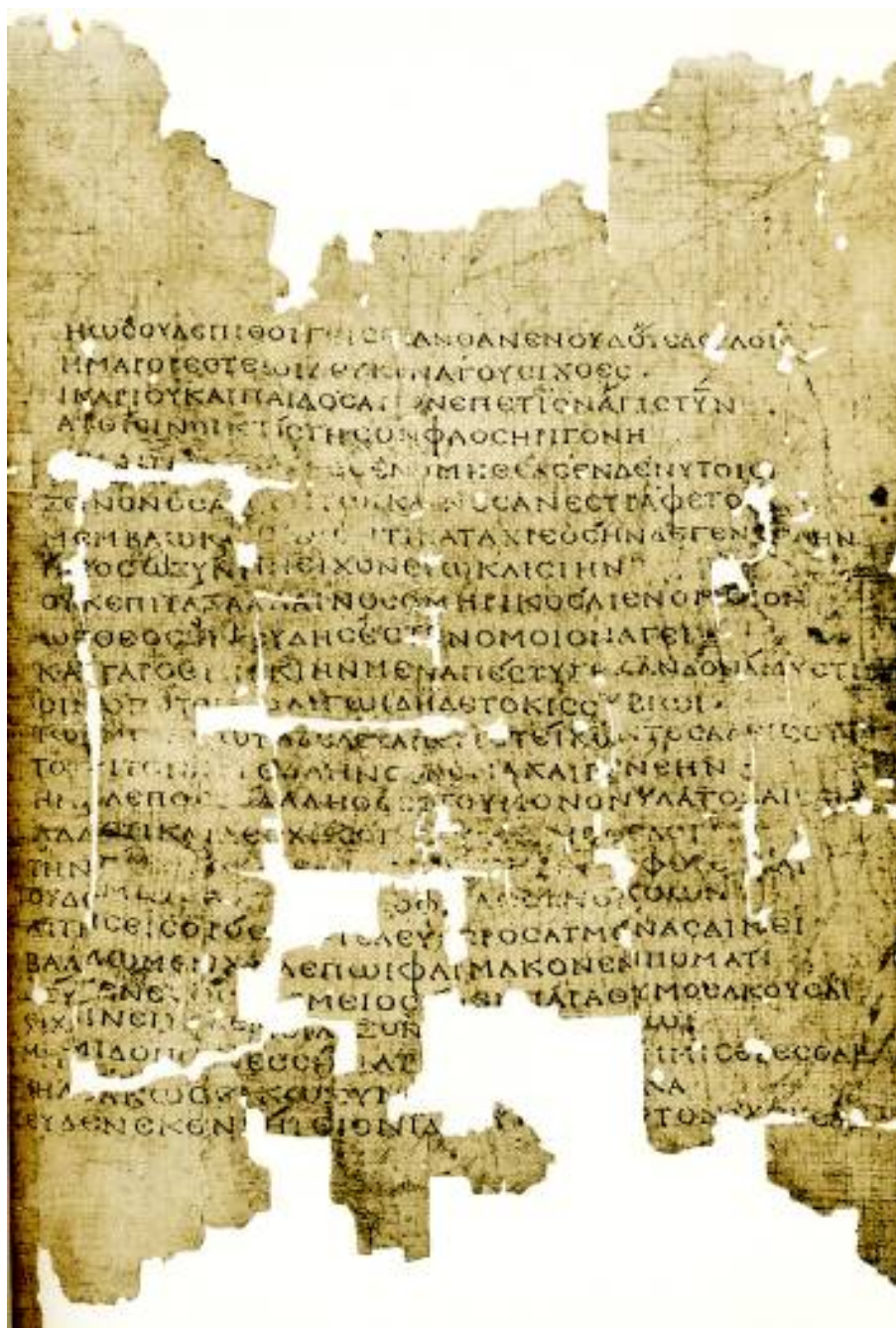
Though Callimachus was an opponent of large-scale books, the Suda ascribes to him a possibly exaggerated 800 works, suggesting that he found large quantities of small works more acceptable. Out of this long list of works, only six hymns, sixty-four epigrams and several fragments are extant. In the *Hymns*, Callimachus adapts the traditional religious form of the *Homeric Hymns* to an original and purely literary use; they are very learned and artificial in style. The *Epigrams* treat a variety of personal themes with

consummate artistry.

Of his prolific prose works, certainly the most famous was the *Pinakes* (Tables of Those Who Have Distinguished Themselves in Every Form of Culture and of What They Wrote) in 120 books, now lost. This work consisted of an elaborate critical and biographical catalogue of the authors of the works held in the Library of Alexandria.

A considerable fragment of the *Hecale*, one of Callimachus' few longer poems treating epic material, has also been discovered in the Rainer papyri. His *Aetia* (Causes), another rare longer work surviving only in tattered papyrus fragments and quotations in later authors, was a collection of elegiac poems in four books, dealing with the foundation of cities, obscure religious ceremonies and exploring unique local traditions apparently chosen for their oddity.

Discoveries in the nineteenth and twentieth centuries of ancient Egyptian papyri confirm the fame of Callimachus. No other Greek poet except Homer was so often quoted by the grammarians of late antiquity. He was taken as a model by many Roman poets, notably Catullus and Propertius, and by the most accomplished Greek poets.



A papyrus of Callimachus' Aetia, 1st century AD



A bust depicting Ptolemy II Philadelphus (309–246 BC), Callimachus' great patron



An eighteenth century depiction of Callimachus

Hymns



Translated by A. W. Mair

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HYMN I. TO ZEUS

[1] At libations to Zeus what else should rather be sung than the god himself, mighty for ever, king for evermore, router of the Pelagonians, dealer of justice to the sons of Heaven?

[4] How shall we sing of him – as lord of Dicte¹ or of Lycaeus?² My soul is all in doubt, since debated is his birth. O Zeus, some say that thou wert born on the hills of Ida³; others, O Zeus, say in Arcadia; did these or those, O Father lie? “Cretans are ever liars.”⁴ Yea, a tomb,⁵ O Lord, for thee the Cretans builded; but thou didst not die, for thou art for ever.

[10] In Parrhasia⁶ it was that Rhea bare thee, where was a hill sheltered with thickest brush. Thence is the place holy, and no fourfooted thing that hath need of Eileithyia⁷ nor any woman approacheth thereto, but the Apidians⁸ call it the primeval childbed of Rhea. There when thy mother had laid thee down from her mighty lap, straightway she sought a stream of water, wherewith she might purge her of the soiling of birth and wash thy body therein.

[17] But mighty Ladon⁹ flowed not yet, nor Erymanthus,⁹ clearest of rivers; waterless was all Arcadia; yet was it anon to be called well-watered. For all that time when Rhea loosed her girdle, full many a hollow oak did water Iacon⁹ bear aloft, and many a wain did Melas¹⁰ carry and many a serpent above Carnion,¹¹ wet though it now be, cast its lair; and a man would fare on foot over Crathis¹² and many-pebbled Metope,¹³ athirst: while that abundant water lay beneath his feet.

[28] And holden in distress the lady Rhea said, “Dear Earth, give birth thou also! They birthpangs are light.” So spake the goddess, and lifting her great arm aloft she smote the mountain with her staff; and it was greatly rent in twain for her and poured forth a mighty flood. Therein, O Lord, she cleansed thy body; and swaddled thee, and gave thee to Neda to carry within the Cretan covert, that thou mightst be reared secretly: Neda,¹⁴ eldest of the nymphs who then were about her bed, earliest birth after Styx¹⁵ and Philyra.¹⁶ And no idle favour did the goddess repay her, but named that stream Neda¹⁷; which, I ween, in great flood by the very city of the Cauconians,¹⁸ which is called Lepreion,¹⁹ mingles its stream with Nereus,²⁰ and its primeval water do the son’s son of the Bear,²¹ Lycaon’s daughter, drink.

[42] When the nymph, carrying thee, O Father Zeus, towards Cnosus,²² was leaving Thenae²²— for Thenae as nigh to Cnosus – even then, O God, thy navel fell away: hence that plain the Cydonians²³ call the Plain of the Navel.²⁴ But thee, O Zeus, the companions of the Cyrbantes²⁵ took to their arms, even the Dictaeon Meliae,²⁶ and Adrasteia²⁷ laid thee to rest in a cradle of gold, and thou didst suck the rich teat of the she-goat Amaltheia,²⁸ and thereto eat the sweet honey-comb. For suddenly on the hills of Ida, which men call Panacra,²⁹ appeared the works of the Panacrian bee. And lustily round thee danced the Curetes³⁰ a war-dance,³¹ beating their armour, that Cronus might hear with his ears the din of the shield, but not thine infant noise.

[54] Fairly didst thou wax, O heavenly Zeus, and fairly wert thou nurtured, and swiftly thou didst grow to manhood, and speedily came the down upon thy cheek. But, while yet a child, thou didst devise all the deeds of perfect stature. Wherefore thy kindred, though an earlier generation, grudged not that thou shouldst have heaven for thine appointed habitation.³² For they said that the lot assigned to the sons of Cronus their three several abodes.³³ But who would draw lots for Olympos and for Hades – save a very fool? For equal chances should one cast lots; but these are the wide world apart. When I speak fiction, be it such fiction as persuades the listener's ear! Thou wert made sovereign of the gods not by casting of lots by the deeds of thy hands, thy might and that strength³⁴ which thou hast set beside thy throne.

[67] And the most excellent of birds³⁵ didst thou make the messenger of thy sings; favourable to my friends be the sings thou showest! And thou didst choose that which is most excellent among men – not thou the skilled in ships, nor the wielder of the shield, nor the minstrel: these didst thou straightway renounce to lesser gods, other cares to others. But thou didst choose the rulers of cities themselves, beneath whose hand is the lord of the soil, the skilled in spearmanship, the oarsman, yea, all things that are: what is there that is not under the ruler's sway? Thus, smith, we say, belong to Hephaestus; to Ares, warriors; to Artemis of the Tunic,³⁶ huntsmen; to Phoebus they that know well the strains of the lyre. But from Zeus come kings; for nothing is diviner than the kings of Zeus. Wherefore thou didst choose them for thine own lot, and gavest them cities to guard. And thou didst seat thyself in the high places of the cities, watching who rule their people with crooked judgements, and who rule otherwise. And thou hast bestowed upon them wealth and prosperity

abundantly; unto all, but not in equal measure. One may well judge by our Ruler,³⁷ for he hath clean outstripped all others. At evening he accomplisheth what whereon he thinketh in the morning; yea, at evening the greatest things, but the lesser soon as he thinketh on them. But the others accomplish some things in a year, and some things not in one; of others, again, thou thyself dost utterly frustrate the accomplishing and thwartest their desire.

[90] Hail! greatly hail! most high Son of Cronus, giver of good things, giver of safety. Thy works who could sing? There hath not been, there shall not be, who shall sing the works of Zeus. Hail! Father, hail again! And grant us goodness and prosperity. Without goodness wealth cannot bless men, nor goodness without prosperity. Give us goodness and weal.

ENDNOTES

¹ Mountain in Crete.

² Mountain in Arcadia.

³ This proverbial saying, attributed to Epimenides, is quoted by St. Paul. Ep. Tit. i. 12, “One of themselves, a prophet of their own, said, The Cretans are always liars, evil beasts, idle bellies” (*kata thêria, gasteres argai*), and seems to be alluded to by Aratus, *Phaen.* 30 *ei eteon dê*. The explanation given by Athenodorus of Eretria *ap.* Ptolem. Hephaest. In *Photii Bibl.* p. 150 Bekk. Is that Thetis and Medea, having a dispute as to which of them was the fairer, entrusted the decision to Idomeneus of Crete. He decided in favour of Thetis, whereon Medea said, “Cretans are always liars” and cursed them that they should never speak the truth. The schol. On the present passage says that Idomeneus divided the spoils of Troy unfairly.

⁴ The Cretan legend was that Zeus was a prince who was slain by a wild boar and buried in Crete. His tomb was variously localized and the tradition of “the tomb of Zeus” attaches to several places even in modern times, especially to Mount Iuktas. See A. B. Cook, *Zeus*, vol. i. p. 157 ff.

⁵ Arcadia.

⁶ Cf. Apoll. Rh. iv. 1240.

⁷ Goddess of birth.

⁸ The ancient Arcadians (schol.).

⁹ River in Arcadia.

¹⁰ Melas: Dion. Per. 415 ff. *Arkades Apidanêes hupo skopiên Erumanthou, entha Melas, othi Krathis, ina rheei hugros Idaôn, êchi kai ôgugios mêkunetai udasi Ladôn*. Herodot. i. 145 has *Ôlenos en tô Peiros potamos megas estia*. Strabo 386 has *Ôlenos, par' on potamos megas Melas* where it has been proposed to read *par' on <Peiros>* and to omit *Melas*. M. T. Smiley, in *Classical Qu.* v. (1911) p. 89 f., suggests that the Styx is meant, which supplies the waterfall near Nonacris in North Arcadia and later becomes a tributary of the Crathis (Paus. viii. 18. 4). When Leake discovered the waterfall in 1806 the natives did not know the name Styx for it but called it the Black Water (Mavro nero) or the Dragon Water. The name *Peiros* in any case suggests a connexion with the underworld.

¹¹ Carnion or Carion, river in Arcadia, Paus. viii. 34.

¹² Crathis, river in Arcadia (and Achaea), Paus. vii. 25. 11, viii. 15. 5, viii. 18. 4.

¹³ Metope, river in Arcadia.

¹⁴ Cf. Paus. iv. 33. 1, "The Messenians say that Zeus was reared among them and that his nurses were Ithome and Neda, after whom the river got its name." Cf. viii. 38 ff.

¹⁵ Styx, daughter of Oceanus and Tethys, Hesiod, *Th.* 361.

¹⁶ Philyra, daughter of Oceanus, mother of Cheiron by Cronus.

¹⁷ Paus. iv. 20. 2. The river Neda rises in Mount Lycaeon, flows into Messenia and forms the boundary between Messenia and Elis. Cf. Strabo 348 who says it rises in Lycaeon from a spring which Rheia caused to flow in order to wash the infant Zeus.

¹⁸ A people of Triphylia, Hom. *Od.* iii. 366.

¹⁹ Herod. iv. 148 says that Lepreon in Triphylia was founded by the Minyae after driving out the Cauconians.

²⁰ *i.e.* the sea.

²¹ Arcas, the ancestor of the Arcadians, was the son of Zeus and Lycaon's daughter Callisto who was changed into a bear.

²² Town in Crete.

²³ Cydonia, town in Crete.

²⁴ Schol. Nicand. Alex. 7 *Omphalos gar topos en Krêtê, hôs kai Kallimachos pege . . . Kudônes*. Diodor. v. 70 tells the story (he says that Zeus was carried by the Curetes) and gives the name of the place as Omphalos and of the plain around as Omphaleion.

²⁵ Corybantes.

²⁶ The ash-tree nymphs, cf. Hesiod. Th. 187.

²⁷ Cf. Apoll. Rh. iii. 132 ff. *Dios perikalles athurma | keino, to oi poise philê trophos Adrêsteia | antrô en Idaiô eti nêpia kourixonti | sphairan eutrochalon; i.q.* Nemesis, sister of the Curetes (schol.).

²⁸ The nymph of she-goat who suckled Zeus; Diodor. v. 70, Apollod. 1. 5, schol. Arat. 161. Ovid, *Fast.* i. 115 ff.

²⁹ Mountains in Crete (Steph. Byz. s.v. *Panakra*). Zeus rewarded the bees by making them of a golden bronze colour and rendering them insensible to the rigours of the mountain climate (Diodor. v. 70).

³⁰ Apollodor. i. 4, “The Curetes in full armour, guarding the infant in the cave, beat their shields with their spears that Cronus might not hear the child’s voice.”

³¹ *prulis*, the Cyprian name for the *purrrichê* (Aristotle fr. 476, schol. Pind. *P.* ii. 127) or dance in armour (Pollux iv. 96 and 99); see *Classical Qu.* xxxii. p. 131.

³² This has been supposed to refer to the fact that Ptolemy Philadelphus was the youngest of the sons of Ptolemy Soter.

³³ Homer, *Il.* xv. 187 ff.; cf. Apollodor. i. 7, Pind *O.* vii. 54 ff.

³⁴ Bia and Cratos appear as personification of the might and majesty of Zeus in Aeschylus, *P.V.*, Hesiod, *Th.* 385, etc.

³⁵ The eagle.

³⁶ Artemis Chitone (Chitonea, Athen. 629 c), so called from the tunic (chiton) in which as huntress she was represented; not, as the schol. Says, from the Attic deme Chitone.

³⁷ Ptolemy II. Philadelphus, 285-247 B.C.

HYMN II. TO APOLLO

[1] How the laurel branch of Apollo trembles! How trembles all the shrine! Away, away, he that is sinful! Now surely Phoebus knocketh at the door with his beautiful foot. See'st thou not? The Delian palm¹ nods pleasantly of a sudden and the swan² in the air sings sweetly. Of yourselves now ye bolts be pushed back, pushed back of yourselves, ye bars! The god is no longer far away. And ye, young men, prepare ye for song and for the dance.

[9] Not unto everyone doth Apollo appear, but unto him that is good. Whoso hath seen Apollo, he is great; whoso hath not seen him, he is of low estate. We shall see thee, O Archer, and we shall never be lowly. Let no the youths keep silent lyre or noiseless step, when Apollo visits³ his shrine, if they think to accomplish marriage and to cut the locks of age,⁴ and if the wall is to stand upon its old foundations. Well done the youths, for that the shell⁵ is no longer idle.

[17] Be hushed, ye that hear, at the song to Apollo; yea, hushed is even the sea when the minstrels celebrate the lyre or the bow, the weapons of Lycorean Phoebus.⁶ Neither doth Thetis his mother wail her dirge for Achilles, when she hears *Hië⁷ Paeëon, Hië Paeëon*.

[22] Yea, the tearful rock defers its pain, the wet stone is set in Phrygia, a marble rock like a woman⁸ open-mouthed in some sorrowful utterance. Say ye *Hië! Hië!* an ill thing it is strive with the Blessed Ones. He who fights with the Blessed Ones would fight with my King⁹; he who fights with my King, would fight even with Apollo. Apollo will honour the choir, since it sings according to his heart; for Apollo hath power, for that he sitteth on the right hand of Zeus. Nor will the choir sing of Phoebus for one day only. He is a copious theme of song; who would not readily sing of Phoebus?

[32] Golden is the tunic of Apollo and golden his mantle, his lyre and his Lyctian¹⁰ bow and his quiver: golden too are his sandals; for rich in gold is Apollo, rich also in possessions: by Pytho mightst thou guess. And ever beautiful is he and ever young: never on the girl cheeks of Apollo hath come so much as the down of manhood. His locks distil fragrant oils upon the ground; not oil of fat do the locks of Apollo distil but he very Healing of All.¹¹ And in whatsoever city whose dewes fall upon the ground, in that city all things are free from harm.

[42] None is so abundant in skill as Apollo. To him belongs the archer, to him the minstrel; for unto Apollo is given in keeping alike archery and song. His are the lots of the diviner and his the seers; and from Phoebus do leeches know the deferring of death.

[47] Phoebus and Nomius¹² we call him, ever since that when by Amphrysus¹³ he tended the yokemares, fired with love of young Admetus.¹⁴ Lightly would the herd of cattle wax larger, nor would the she-goats of the flock lack young, whereon as they feed Apollo casts his eye; nor without milk would the ewes be nor barren, but all would have lambs at foot; and she that bare one would soon be the mother of twins.

[55] And Phoebus it is that men follow when they map out cities.¹⁵ For Phoebus himself doth weave their foundations. Four years of age was Phoebus when he framed his first foundations in fair Ortygia¹⁶ near the round lake.¹⁷

[60] Artemis hunted and brought continually the heads of Cynthian goats and Phoebus plaited an altar.¹⁸ With horns builded he the foundations, and of horns framed he the altar, and of horns were the walls he built around. Thus did Phoebus learn to raise his first foundations. Phoebus, too, it was told Battus¹⁹ of my own city of fertile soil, and in guise of a raven²⁰ – auspicious to our founder – led his people as they entered Libya and sware that he would vouchsafe a walled city to our kings.²¹ And the oath of Apollo is ever sure. O Apollo! Many there be that call thee Boëdromius,²² and many there be that call thee Clarius²³: everywhere is thy name on the lips of many. But I call thee Carneius²⁴; for such is the manner of my fathers. Sparta, O Carneius! was they first foundation; and next Thera; but third the city of Cyrene. From Sparta the sixth²⁵ generation of the sons of Oedipus brought thee to their colony of Thera; and from Thera lusty Aristoteles²⁶ set thee by the Asbystian²⁷ land, and builded thee a shrine exceedingly beautiful, and in the city established a yearly festival wherein many a bull, O Lord, falls on his haunches for the last time. *Hië, Hië, Carneius!* Lord of many prayers, - thine altars wear flowers in spring, even all the pied flowers which the Hours lead forth when Zephyrus breathes dew, and in winter the sweet crocus. Undying evermore is thy fire, nor ever doth the ash feed about the coals of yester-even. Greatly, indeed, did Phoebus rejoice as the belted warriors of Enyo danced with the yellow-haired Libyan women, when the appointed season of the Carnean feast came round. But not yet could the Dorians approach the fountains of Cyre,²⁸ but dwelt in

Azilis²⁹ thick with wooded dells. These did the Lord himself behold and showed them to his bride³⁰ as he stood on horned Myrtussa³¹ where the daughter of Hypseus slew the lion that harried the kind of Eurypylus.³² No other dance more divine hath Apollo beheld, nor to any city hath he given so many blessings as he hath given to Cyrene, remembering his rape of old. Nor, again, is there any other god whom the sons of Battus have honoured above Phoebus.

[97] *Hië, Hië, Paeëon*, we hear – since this refrain did the Delphian folk first invent, what time thou didst display the archery of thy golden bow. As thou wert going down to Pytho, there met thee a beast unearthly, a dread snake.³³ And him thou didst slay, shooting swift arrows one upon the other; and the folk cried “*Hië, Hië, Paeëon*, shoot an arrow!” A helper³⁴ from the first thy mother bare thee, and ever since that is thy praise.

[105] Spare Envy privily in the ear of Apollo: “I admire not the poet who singeth not things for number as the sea.”³⁵ Apollon spurned Envy with his foot and spake thus: “Great is the stream of the Assyrian river,³⁶ but much filth of earth and much refuse it carries on its waters. And not of every water do the Melissae carry to Deo,³⁷ but of the trickling stream that springs from a holy fountain, pure and undefiled, the very crown of waters.” Hail, O Lord, but Blame – let him go where Envy dwells!

ENDNOTES

¹ The palm-tree by which Leto supported herself when she bare Apollo. Cf. *H. Delos* 210, Hom. *H. Apoll.* 117, Od. vi. 162 f. Theogn. 5 f. The laurel and the palm are coupled in Euripides, *Hecuba*, 458 ff.

² For the association of the swan with Apollo cf. *Hymn to Delos* 249; Plato, *Phaedo*, 85; Manilius v. 381 “ipse Deum Cygnus condit.”

³ The schol. on v. 12 remarks that Callimachus emphasizes the presence of the God because “it is said in the case of prophetic gods that the deities are sometimes present (*epidêmein*), sometimes absent (*apodêmein*), and when they are present the oracles are true, when absent false.” Cf. Pind. *P.* iv. 5 *ouk apodamou Apollônos tuchontos*. The Delphians celebrated the seventh day of the month Bysios – the birthday of Apollo – when he was supposed to revisit his temple, and the seventh of the holy month (Attic Anthesterion) was celebrated by the Delians when Apollo was supposed to return to Delos from the land of the Hyperboreans. (W. Schmidt, *Geburstag im Altertum*, p. 86.) Cf. Verg. *A.* iii. 91.

⁴ *i.e.* if they are to live to an old age.

⁵ *i.e.* the lyre, originally made by Hermes from the shell of a tortoise. *égasamên* = Well done!

⁶ Lycoreus, by-name of Apollo, from Lycoreia, town on Parnassus above Delphi: Strabo 418.
³ *hyperkeitai d' autês hê Lukôreia eph' topou proteron hidrunto hoi Delphoi hyper tou hierou*. Legends of its foundation in Pausanias x. 6, 2-3. *Ph. Lukôreioio* Apoll. Rh. iv. 1490.

⁷ Though *iê*, not *hiê*, is the usual form, it is perhaps better here to write the aspirated form to suit the suggested etymology from *hieî* “shoot.” See vv. 97-104 for the legend.

⁸ Niobe, daughter of Tantalus, had, according to Hom. *Il.* xxiv. 602 ff. six sons and six daughters, who were slain by Apollo and Artemis respectively, because she boasted over their mother Leto, who had but two children. Niobe was turned into a stone, and this was identified with a rude rock figure on Mount Sipylus near Smyrna which is still to be seen. The water running down the face of the rock was supposed to be Niobe’s tears – *entha lithos per eousa theôn ek kêdea pessei*, Hom. *I.c.* 617, *cf.* “Phrygium silicem,” Stat. *S.* v. 3. 87.

⁹ Ptolemy III. Euergetes, according to the schol.

¹⁰ Lyctos, town in Crete.

¹¹ As a personification Panacea appears frequently as the daughter of Asclepius. In the Hippocratean oath she is named after Apollo, Asclepius and Hygieie. Such “all-healing” virtue was in early times ascribed to various plants (*Panakes Cheirônion*, *Aslêpieion*, etc.).

¹² *Cf.* Pind. ix. 65.

¹³ River in Thessaly where Apollo tended the flocks of Admetus. *Cf.* Verg. *G.* iii.2 “pastor ab Amphryso.”

¹⁴ King of Pherae in Thessaly.

¹⁵ Hence Apollo’s titles *Archêgetês*, *Ktistês*, etc.

¹⁶ Delos.

¹⁷ A lake in Delos. *Cf.* *H.* iv. 261, Theognis vii, Apollo is born *epi trochoeidei limnê*, and Eur. *I.T.* 1104.

¹⁸ The *keratin* (Plut. *Thes.* 21, Dittenb. *Syll.* No. 588, 172) *bômos keratinos* (Plut. *Sollert. animal.* 35), made entirely of horns, was one of the Seven Wonders of the World. *Cf.* Anon.

¹⁹ Battus (Aristoteles), founder of Cyrene, birthplace of Callimachus.

²⁰ The raven was one of the birds sacred to Apollo.

²¹ The Battiadae.

²² Boëdromius: *Et. Mag. s.v. Boëdromiôn. Hoti polemou sustantos Athênaios kai Eleusiniois summachêsantos Iônos . . enikêsan Athênaios. apo oun tês tou strateumatous boês tês epi to astru dramousês ho te Apollôn boëdromios eklêthê kai hê thuria kai ho autois ho theos meta boês epithesthai tois polemiois.* Doubtless the Athenians associated the name with help given them by some superhuman champions (*boëdromoi* = *boadooi*, Pind, *N.* vii. 31). Mommsen, *Feste d. Stadt Athen*, p. 171.

²³ Clarius, by-name of Apollo, from Claros near Colophon.

²⁴ Carneius, by-name of Apollo in many Dorian states, as Sparta, Thera, Cyrene.

²⁵ The genealogy is Oedipus – Polyneices – Thersander – Tisamenus – Autesion – Theras, who led the colony to Thera and who is the sixth descendant of Oedipus according to the Greek way of reckoning inclusively. *Cf.* Herod. iv. 147.

²⁶ Battus.

²⁷ The Asbystae were a people in Cyrenaica.

²⁸ Cyre: stream at Cyrene which after running some distance under ground reappears at the Temple of Apollo as the fountain of Apollo (Herod. iv. 158, Pind. *P.* iv. 294).

²⁹ Azilis or Aziris where the Theraeans with Battus dwelt for six years before they went to Cyrene (Herod. iv. 157 ff.).

³⁰ Cyrene.

³¹ *i.e.* “Myrtle-hill” in Cyrene.

³² Eurypylus: prehistoric king of Libya, who offered his kingdom to anyone who should slay the lion which was ravaging his land. Cyrene slew the lion and so won the kingdom (Acesandros of Cyrene in schol. Apoll. Rh. ii. 498).

³³ In Strabo 422 Python is a man, surnamed Draco. Pytho was popularly derived from the fact

that the slain snake rotted (*puthō*) there.

³⁴ Callimachus seems to adopt the old derivation of *aossêtêr* from *ossa* (voice). Thus *aossêtêr* = *boëthoos*. For *ezeti* cf. *H.* iv. 275.

³⁵ Cf. Apoll. Rhod. iii. 932.

³⁶ Euphrates.

³⁷ Deo = Demeter, whose priestesses were called Melissae (Bees): Porphyr. *De antro nympharum* 18 *kai tas Dêmêtros hiereias hōs tēs chthonias theas mustidas Melissas oi Palaioi ekaloun autên te tên Korên Melitôdê* (Theocr. xv. 94).

HYMN III. TO ARTEMIS

[1] Artemis we hymn – no light thing is it for singers to forget her – whose study is the bow and the shooting of hares and the spacious dance and sport upon the mountains; beginning with the time when sitting on her father’s knees – still a little maid – she spake these words to her sire: “Give me to keep my maidenhood, Father, forever: and give me to be of many names, that Phoebus may not vie with me. And give me arrows and a bow – stay, Father, I ask thee not for quiver or for mighty bow: for me the Cyclopes will straightway fashion arrows and fashion for me a well-bent bow. But give me to be Bringer of Light¹ and give me to gird me in a tunic² with embroidered border reaching to the knee, that I may slay wild beasts. And give me sixty daughters of Oceanus for my choir – all nine years old, all maidens yet ungirdled; and give me for handmaidens twenty nymphs of Amnisus³ who shall tend well my buskins, and, when I shoot no more at lynx or stag, shall tend my swift hounds. And give to me all mountains; and for city, assign me any, even whatsoever thou wilt: for seldom is it that Artemis goes down to the town. On the mountains will I dwell and the cities of men I will visit only when women vexed by the sharp pang of childbirth call me to their aid⁴ even in the hour when I was born the Fates ordained that I should be their helper, forasmuch as my mother suffered no pain either when she gave me birth or when she carried me win her womb, but without travail put me from her body.” So spake the child and would have touched her father’s beard, but many a hand did she reach forth in vain, that she might touch it.

[28] And her father smiled and bowed assent. And as he caressed her, he said: “When goddesses bear me children like this, little need I heed the wrath of jealous Hera. Take, child, all that thou askest, heartily. Yea, and other things therewith yet greater will thy father give thee. Three times ten cities and towers more than one will I vouchsafe thee – three times ten cities that shall not know to glorify any other god but to glorify the only and be called of Artemis And thou shalt be Watcher over Streets⁵ and harbours.⁶” So he spake and bent his head to confirm his words.

[40] And the maiden fared unto the white mountain of Crete leafy with woods; thence unto Oceanus; and she chose many nymphs all nine years old, all maidens yet ungirdled. And the river Caraetus⁷ was glad exceedingly, and

glad was Tethys that they were sending their daughters to be handmaidens to the daughter of Leto.

[46] And straightway she went to visit the Cyclopes. There she found in the isle of Lipara – Lipara in later days, but at the time its name was Meligunis – at the anvils of Hephaestus, standing round a molten mass of iron. For a great work was being hastened on: they fashioned a horse-trough for Poseidon. And the nymphs were affrighted when they saw the terrible monsters like unto the crags of Ossa: all had single eyes beneath their brows, like a shield of fourfold hide for size, glaring terribly from under; and when they heard the din of the anvil echoing loudly, and the great blast of the bellows and the heavy groaning of the Cyclopes themselves. For Aetna cried aloud, and Trinacia⁸ cried, the seat of the Sicanians, cried too their neighbour Italy, and Cynos⁹ therewithal uttered a mighty noise, when they lifted their hammers above their shoulders and smote with rhythmic swing¹⁰ the bronze glowing from the furnace or iron, labouring greatly. Wherefore the daughters of Oceanus could not untroubled look upon them face to face nor endure the din in their ears. No shame to them! On those not even the daughters of the Blessed look without shuddering. Though long past childhood's years. But when any of the maidens doth disobey to her mother, the mother calls the Cyclopes to her child – Argos or Steropes; and from within the house comes Hermes, stained¹¹ with burnt ashes. And straightway he plays bogey to the child, and she runs into her mother's lap, with her hands upon her eyes. But thou, Maiden, even earlier, while yet but three years old, when Leto came bearing thee in her arms at the bidding of Hephaestus that he might give thee handsel¹² and Brontes¹³ set thee on his stout knees – thou didst pluck the shaggy hair of his great breast and tear it out by force. And even unto this day the mid part of his breast remains hairless, even when mange settles on a man's temples and eats the hair away.

[80] Therefore right boldly didst thou address them then: "Cyclopes, for me too fashion ye a Cydonian¹⁴ bow and arrows and a hollow casket for my shafts; for I also am a child of Leto, even as Apollo. And if I with my bow shall slay some wild creature or monstrous beast, that shall the Cyclopes eat." So didst thou speak and they fulfilled thy words. Straightway didst thou array thee, O Goddess. And speedily again thou didst go to get thee hounds; and thou camest to the Arcadian fold of Pan. And he was cutting up the flesh of a

lynx of Maenalus¹⁵ that his bitches might eat it for food. And to thee the Bearded God¹⁶ gave two dogs black-and-white,¹⁷ three reddish,¹⁸ and one spotted, which pulled down¹⁹ very lions when they clutched their throats and haled them still living to the fold. And he gave thee seven Cynosurian²⁰ bitches swifter than the winds - that breed which is swiftest to pursue fawns and the hare which closes not his eyes²¹; swiftest too to mark the lair of the stag and where the porcupine²² hath his burrow, and to lead upon the track of the gazelle.

[98] Thence departing (and thy hounds sped with thee) thou didst find by the base of the Parrhasian hill deer gamboling – a mighty herd. They always herded by the banks of the black-pebbled Anaurus – larger than bulls, and from their horns shone gold. And thou wert suddenly amazed and sadist to thine own heart: “This would be a first capture worthy of Artemis.” Five were there in all; and four thou didst take by speed of foot – without the chase of dogs – to draw thy swift car. But one escaped over the river Celadon, by devising of Hera, that it might be in the after days a labour for Heracles,²³ and the Ceryneian hill received her.

[109] Artemis, Lady of Maidenhood, Slayer of Tityus, golden were thine arms and golden thy belt, and a golden car didst thou yoke, and golden bridles, goddess, didst thou put on thy deer. And where first did thy horned team begin to carry thee? To Thracian Haemus, whence comes the hurricane of Boreas bringing evil breath of frost to cloakless men. And where didst thou cut the pine and from what flame didst thou kindle it? It was on Mysian Olympus, and thou didst put in it the breath of flame unquenchable, which thy Father’s bolts distil. And how often goddess, didst thou make trial of thy silver bow? First at an elm, and next at an oak didst thou shoot, and third again at a wild beast. But the fourth time – not long was it ere thou didst shoot at the city of unjust me, those who to one another and those who towards strangers wrought many deeds of sin, forward men, on whom thou wilt impress thy grievous wrath. On their cattle plague feeds, on their tilth feeds frost, and the old men cut their hair in mourning over their sons, and their wives either are smitten or die in childbirth, or, if they escape, bear birds whereof none stands on upright ankle. But on whomsoever thou lookest smiling and gracious, for them the tilth bears the corn-ear abundantly, and abundantly prospers the four-footed breed, and abundant waxes their

prosperity: neither do they go to the tomb, save when they carry thither the aged. Nor does faction wound their race – faction which ravages even the well-established houses: but brother’s wife and husband’s sister set their chairs around one board.²⁴

[134] Lady, of that number be whosoever is a true friend of mine, and of that number may I be myself, O Queen. And may song be my study forever. In that song shall be the Marriage of Leto; therein thy name shall often-times be sung; therein shall Apollo be and therein all thy labours, and therein thy hounds and thy bow and thy chariots, which lightly carry thee in thy splendour, when thou drivest to the house of Zeus. There in the entrance meet thee Hermes and Apollo: Hermes the Lord of Blessing,²⁵ takes thy weapons, Apollo takes whatsoever wild beast thou bringest. Yea, so Apollo did before strong Alcides²⁶ came, but now Phoebus hath this task no longer; in such wise the Anvil of Tiryns²⁷ stands ever before the gates, waiting to see if thou wilt come home with some fat morsel. And all the gods laugh at him with laughter unceasingly and most of all his own wife’s mother²⁸ when he brings from the car a great bull or a wild boar, carrying it by the hind foot struggling. With this sunning speech, goddess, doth he admonish thee: “Shoot at the evil wild beasts that mortals may call thee their helper even as they call me. Leave deer and hares to feed upon the hills. What harm could deer and hares do? It is boars which ravage the tilth of men and boars which ravage the plants; and oxen are a great bane to men: shoot also at those.” So he spake and swiftly busied him about the mighty beast. For though beneath a Phrygian²⁹ oak his flesh was deified, yet hath he not ceased from gluttony. Still hath he that belly wherewith he met Theiodamas³⁰ at the plough.

[162] For thee the nymphs of Amnisus rub down the hinds loosed from the yoke, and from the mead of Hera they gather and carry for them to feed on much swift-springing clover, which also the horses of Zeus eat; and golden troughs they fill with water to be for the deer a pleasant draught. And thyself thou interest thy Father’s house, and all alike bid thee to a seat; but thou sittest beside Apollo.

[170] But when the nymphs encircle thee in the dance, near the springs of Egyptian Inopus³¹ or Pitane³² – for Pitane too is thine – or in Limnae³³ or where, goddess, thou camest from Scythia to dwell, in Alae Araphenides,³⁴ renouncing the rites of the Tauri,³⁵ then may not my kine cleave a four-acred³⁶

fallow field for a wage at the hand of an alien ploughman; else surely lame and weary of neck would they come to the byre, yea even were they of Stymphaean³⁷ breed, nine³⁸ years of age, drawing by the horns; which kine are far the best for cleaving a deep furrow; for the god Helios never passes by that beauteous dance, but stays his car to gaze upon the sight, and the lights of day are lengthened.

[183] Which now of islands, what hill finds most favour with thee? What haven? What city? Which of the nymphs dost thou love above the rest, and what heroines hast thou taken for thy companions? Say, goddess, thou to me, and I will sing thy saying to others. Of islands, Doliche³⁹ hath found favour with thee, of cities Perge,⁴⁰ of hills Taygeton,⁴¹ the havens of Euripus. And beyond others thou lovest the nymph of Gortyn, Britomartis,⁴² slayer of stags, the goodly archer; for love of whom was Minos of old distraught and roamed the hills of Crete. And the nymph would hide herself now under the shaggy oaks and anon in the low meadows. And for nine months he roamed over crag and cliff and made not an end of pursuing, until, all but caught, she leapt into the sea from the top of a cliff and fell into the nets of fishermen which saved her. Whence in after days the Cydonians call the nymph the Lady of the Nets (Dictyna) and the hill whence the nymph leaped they call the hill of Nets (Dictaeon), and there they set up altars and do sacrifice. And the garland on that day is pine or mastich, but the hands touch not the myrtle. For when she was in flight, a myrtle branch became entangled in the maiden's robes; wherefore she was greatly angered against the myrtle. Upis,⁴³ O Queen, fair-faced Bringer of Light, thee too the Cretans name after that nymph.

[206] Yea and Cyrene thou madest thy comrade, to whom on a time thyself didst give two hunting dogs, with whom the maiden daughter of Hypseus⁴⁴ beside the Iolcian tomb⁴⁵ won the prize. And the fair-haired wife⁴⁶ of Cephalus, son of Deioneus, O Lady, thou madest thy fellow in the chase; and fair Anticleia,⁴⁷ they say, thou dist love even as thine own eyes. These were the first who wore the gallant bow and arrow-holding quivers on their shoulders; their right shoulders bore the quiver strap,⁴⁸ and always the right breast showed bare. Further thou dist greatly commend swift-footed Atalanta,⁴⁹ the slayer of boars, daughter of Arcadian Iasius, and taught her hunting with dogs and good archery. They that were called to hunt the boar of Calydon find no fault with her; for the tokens of victory came into Arcadia

which still holds the tusks of the beast. Nor do I deem that Hylaeus⁵⁰ and foolish Rhoecus, for all their hate, in Hades slight her archery. For the loins, with whose blood the height of Maenalus flowed, will not abet the falsehood.

[225] Lady of many shrines, of many cities, hail! Goddess of the Tunic,⁵¹ sojourner in Miletus; for thee did Neleus⁵² make his Guide,⁵³ when he put off with his ships from the land of Cecrops.⁵⁴ Lady of Chesion⁵⁵ and of Imbrasus,⁵⁶ throned⁵⁷ in the highest, to thee in thy shrine did Agamemnon dedicate the rudder of his ship, a charm against ill weather,⁵⁸ when thou didst bind the winds for him, what time the Achaean ships sailed to vex the cities of the Teucri, wroth for Rhamnusian⁵⁹ Helen.

[233] For thee surely Proetus⁶⁰ established two shrines, one of Artemis of Maidenhood for that thou dist gather for him his maiden daughters,⁶¹ when they were wandering over the Azanian⁶² hills; the other he founded in Lusa⁶³ to Artemis the Gentle,⁶⁴ because thou tookest from his daughters the spirit of wildness. For thee, too, the Amazons, whose mind is set on war, in Ephesus beside the sea established an image beneath an oak trunk, and Hippo⁶⁵ performed a holy rite for thee, and they themselves, O Upis Queen, around the image danced a war-dance – first in shields and armour, and again in a circle arraying a spacious choir. And the loud pipes thereto piped shrill accompaniment, that they might foot the dance together (for not yet did they pierce the bones of the fawn, Athena's handiwork,⁶⁶ a bane to the deer). And the echo reached unto Sardis and to the Berecynthian⁶⁷ range. And they with their feet beat loudly and therewith their quivers rattled.

[248] And afterwards around that image was raised a shrine of broad foundations. That it shall dawn behold nothing more divine, naught richer. Easily would it outdo Pytho. Wherefore in this madness insolent Lygdamis threatened that he would lay it waste, and brought against it a host of Cimmerians⁶⁸ which milk mares, in number as the sand; who have their homes hard by the Straits⁶⁹ of the cow, daughter of Inachus. Ah! foolish among kings, how greatly he sinned! For not destined to return again to Scythia was either he or any other of those whose wagons stood in the Caystrian⁷⁰ plain; for thy shafts are ever more set as a defence before Ephesus.

[258] O Lady of Munychia,⁷¹ Watcher of Harbours, hail, Lady of Pherae!⁷² Let none disparage Artemis. For Oeneus⁷³ dishonoured her altar and no pleasant struggles came upon his city. Nor let any content with her in shooting

of stags or in archery. For the son⁷⁴ of Atreus vaunted him not that he suffered small requital. Neither let any woo the Maiden; for not Otus, nor Orion wooed her to their own good. Nor let any shun the yearly dance; for not tearless to Hippo⁷⁵ was her refusal to dance around the altar. Hail, great queen, and graciously greet my song.

ENDNOTES

¹ *phôsphoros* is one of the titles of Artemis; cf. v. 204, Eur. *Iphi. in T.* 21.

² See note on v. 225.

³ Amnisus, river in Crete. Cf. Apoll. Rhod. iii. 877 ff.

⁴ Artemis in one aspect is Eileithyia = Lucina. She is said to have been born before Apollo and to have assisted at his birth. Hence her birthday was put on the 6th of Thargelion (Diog. L. ii. 44), while Apollo was born on the 7th. (W. Schmidt, *Geburstag im Altertum*, p. 94.)

⁵ Hence her title *enodia*, A. P. vi. 199.

⁶ As goddess of mariners she is called Euporia, Limenitis etc. So *Néossoos*, Apoll. Rh. i. 570.

⁷ River near Cnossus in Crete, Strabo 476.

⁸ Sicily.

⁹ Corsica.

¹⁰ It is hard to determine the sense of *amboladis*. The schol. says *ek diadochês*, i.e. in succession or alternately. The same difficulty attaches to *amblêdên* and *amboladên*, which the scholiasts interpret usually as either = *apopooimiou* or as “by spurts” (e.g. Pind. *N.* x. 62, where among other explanations in the scholia one is *ouk ephexês*, i.e. not continuously). The combination of *amboladên* with *zeiô* in Hom. *Il.* xxi. 364, Herod. iv. 181 might suggest that here to *amboladis* should be taken with *zeionta* in the sense of “sputtering,” but the order of words is against that.

¹¹ *kechrêmenos* of MSS. is probably correct. This participle in late poetry is used in the vaguest way to indicate any sort of condition.

¹² *optêria*, *ta hyper tou idein dôra* (schol.), were gifts given on seeing for the first time a new-born child (schol. Aesch. *Eum.* 7; Nonn. v. 139). Very similar is the birthday-gift proper, the *dosis genethlios* or *gegethlia*. *Ta epi tê prôtê hêmêra dôra* (Hesych.). Phoebe gave the oracle

at Delphi as a birthday gift to Phoebus. More usually *optêria* = *anakaluptêria*, gifts given to the bride by the bridegroom on seeing her for the first time; Pollux ii. 59 *optêria ta dôra ta para tou proton idontos tèn numphên numphiou didomena*. Cf. iii. 36 *ta de para tou andros didomena edna kai optêria kai anakaluptêria . . . kai prosphthegktêria ekaloun*. Moeris 205. 24 *optêria Attikôs, anakaluptêria Hellênikôs*.

¹³ The three Cyclopes, sons of Gaia, were Brontes, Steropes, Arges (Hesiod, *Th.* 140).

¹⁴ *i.e.* Cretan, cf. Stat. *Th.* iv. 269 “Cydonea harundine,” vii. 339 “Cydoneas sagittas.”

¹⁵ Mountain in Arcadia.

¹⁶ Cf. Homer *H. Pan* 39.

¹⁷ The ancients differed as to whether *pêgos* meant black or white (Hesych. s.vv. *pêgos* and *pêgesimallô*).

¹⁸ It is by no means certain that the MSS. *parouatious* is wrong, “with hanging ears.” *Parouaious* is based upon Hesych. s.v *parôas, parôos*, Aelian. *H.A.* viii. 12 cf. Arist. *H.A.* ix. 45, Dem. *De cor.* 260. Should we read *Parauaious*, *i.e.* Molossian?

¹⁹ *au eruontes*, common in Oppian and Nonnus, is apparently a misunderstanding of the Homeric *aueruontes* (= *anaferuontes*).

²⁰ Arcadian, cf. Stat. *Th.* iv. 295 “dives Cynosura ferarum.”

²¹ Oppian, *Cyneg.* iii. 511 f.

²² Oppian, *ibid.* 391 ff.

²³ Apollodor. ii. 5. 3 “The third labour which he (Eurystheus) imposed on him (Heracles) was to bring the Cerynean hind (*Kerunitin elaphon*) to Mycenae alive. This was a hind . . . with golden horns, sacred to Artemis.” Cf. Pind. *O.* iii. 29.

²⁴ *einateres* = wives whose husbands are brothers; *galiô* = wife and sister(s) of one man. (Hom. *Il.* vi. 378) Gercke, *Rh. Mus.* xlii (1887), p. 273 ff., sees an allusion to Arsinoë I. and Arsinoë II.

²⁵ Cf. the Homeric epithet of Hermes, *Akakêta*, *Il.* xvi. 185, etc.

²⁶ Heracles, as son of Amphitryon son of Alcaeus. According to Apollodor. ii. 4. 12, Alcides was the original name of Heracles, the latter name having been bestowed upon him by the

Pythian priestess when he consulted the oracle after he had gone into exile for the murder of his children. Heracles asked the oracle where he should dwell and he was told to settle in Tiryns and serve Eurystheus for twelve years.

²⁷ There is no reason whatever to suppose that *akmôn* here has any other than its ordinary sense of anvil, used metaphorically, as in Aesch. *Pers.* 52. It has been sometimes supposed to mean unwearied = *akamatos*.

²⁸ Hera, mother of Hebe.

²⁹ “Phrygia, a hill in Trachis where Heracles burnt” (schol.)

³⁰ When Heracles was passing through the land of the Dryopes, being in want of food for his young son Hyllus, he unyoked and slaughtered one of the oxen of Theiodamas, king of the Dryopes, whom he found at the plough. War ensued between the Dryopes and Heracles, and the Dryopes were defeated, and Hylas, son of Theiodamas, was taken as a hostage by Heracles (Apollodor. ii. 7. 7, Apoll. Rh. i. 1211 ff., Ovid, *Ib.* 488). Hence Heracles got the epithet Bouthoinas, schol. Apoll. Rh. l.c., Gregor. Naz. *Or.* iv. 123. The Lindian peasant who was similarly treated by Heracles, and who, while Heracles feasted, stood apart and cursed (hence curious rite at Lindos in Rhodes, where, when they sacrifice to Heracles, they do it with curses, Conon 11, Apollod. ii. 5. 11. 9, Lactant. *Inst. Div.* i. 21) is identified with Theiodamas by Philostr. *Imag.* ii. 24. Cf. G. Knaack, *Hermes* xxiii. (1888), p. 131 ff.

³¹ Inopus in Delos was supposed to have a subterranean connexion with the Nile.

³² On the Eurotas with temple of Artemis.

³³ This may be the Athenian Limnae (so schol.); but there was a Limnaeon also in Laconia with temple of Artemis and an image supposed to be that carried off by Orestes and Iphigeneia (Paus. iii. 7) from Taurica.

³⁴ Attic deme between Marathon and Brauron with temple of Artemis (Eurip. *Iphig. in T.* 1446 ff.).

³⁵ In the Crimea, where Artemis was worshipped with human sacrifice (Eurip. *l.c.*, Ovid, *Trist.* Iv. 4, *Ex Ponto* iii. 2, Herod. iv. 103).

³⁶ The typical heroic field (Hom. *Od.* xviii. 374, Apoll. Rh. iii. 1344); cf. *Od.* vii. 113.

³⁷ *i.e.* from Epirus. For the great size of the *Êpeirôtikai boes* see Aristotle, *H.A.* iii. 21, who says that when milking them the milker had to stand upright in order to reach the udder. Both Stymphaea and Tymphaea seem to be attested, though the latter seems to have the better

authority (Steph. Byz. s.v. *Tumphon*).

³⁸ Hesiod, *W.* 436.

³⁹ Doliche: either Euboea (*E.M. s.v. Euboea*), E. Maass, *Hermes* xxv. (1890), p. 404, or Icaros (Steph. Byz. s.v. *Ikaros*), or an island of Lycia (Steph. Byz. s.v. *Dolichê. nêsos pros tê Lukia, hôs Kallimachos*).

⁴⁰ In Pamphylia, with temple of Artemis, Strabo 667.

⁴¹ In Laconia.

⁴² Britomartis or Dictyna, a Cretan goddess sometimes represented as an attendant of Artemis, sometimes regarded as identical with her.

⁴³ Artemis in Ephesus, Sparta, etc.

⁴⁴ Cyrene.

⁴⁵ “The tomb of Pelias” (schol.).

⁴⁶ Procris.

⁴⁷ Mother of Odysseus.

⁴⁸ The MS. *asul(l)ôtoi* is quite unknown. The translation assumes a connexion with *asilla*.

⁴⁹ Atalanta took a prominent part in the hunt of the Calydonian boar, and received from Meleager the hide and head of the boar as her prize (Paus. viii. 45).

⁵⁰ Hylaeus and Rhoecus were two centaurs who insulted Atalanta and were shot by her (Apollod. iii. 9. 2).

⁵¹ Chitone, by-name of Artemis as huntress, wearing a sleeveless tunic (*chitôn*) reaching to the knees.

⁵² Neleus, son of Codrus, founder of Miletus (Strabo, 633).

⁵³ Artemis Hegemone as leader of colonists (Paus. viii. 37).

⁵⁴ *i.e.* Athens.

⁵⁵ Cape in Samos.

⁵⁶ River in Samos.

⁵⁷ Artemis was worshipped in Ephesus with the title *Prôtothroniê* (Paus. x. 38. 6). For rock-cut throne on Mount Coressus at Ephesus cf. A. B. Cook, *Zeus*, i. p. 140 f.

⁵⁸ The *aploia* is sometimes described as a storm, sometimes as a dead calm.

⁵⁹ Epithet of Helen as daughter of Nemesis, who was worshipped at Rhamnus in Attica.

⁶⁰ King of Argos.

⁶¹ For their madness and cure cf. Paus. ii. 7. 8, viii. 18. 7 f.

⁶² Azania in Arcadia.

⁶³ In Arcadia.

⁶⁴ For the temple of Artemis Hemera or Hemerasia at Lusa cf. Paus. viii. 18. 8.

⁶⁵ Queen of the Amazons, no doubt identical with Hippolyte.

⁶⁶ The flute (*aulos*) invented by Athena (Pind. *P.* xii. 22) was often made from fawn bones, Poll. Iv. 71, Athen. 182 E, Plut. *Mor.* 150 E.

⁶⁷ In Phrygia.

⁶⁸ A people living on the north of the Black Sea.

⁶⁹ The Cimmerian Bosphorus, which was named after the Cow (*bous*), i.e. Io, daughter of Inachus, king of Argos.

⁷⁰ The Cayster is a river in Lydia.

⁷¹ Harbour of Athens, where Artemis had a temple (Paus. i. 1. 4).

⁷² Artemis Pheraia is Artemis as Hecate from Pherae in Thessaly (Paus. ii. 23. 5).

⁷³ King of Calydon in Aetolia, who neglected to sacrifice to Artemis. In anger she sent the Calydonian boar to ravage his land.

⁷⁴ Agamemnon, who shot a stag which was sacred to Artemis and boasted of the deed (Soph. *Electr.* 566 f., Hygin. *Fab.* 98). This led to the *aploia* at Aulis and the sacrifice of Iphigeneia.

⁷⁵ Queen of the Amazons, who founded the temple of Artemis at Ephesus.

HYMN IV. TO DELOS

[1] What time or when, O my soul, wilt thou sing of holy Delos, nurse of Apollo? Surely all the Cyclades most holy of the isles that lie in the sea, are goodly theme of song. But Delos would win the foremost guerdon from the Muses, since she it was that bathed Apollo, the lord of minstrels, and swaddled him, and was the first to accept him for a god. Even as the Muses abhor him who sings not of Pimpleia¹ so Phoebus abhors him who forgets Delos. To Delos no will I give her share of song, so that Cynthian² Apollo may praise me for taking thought of his dear nurse.

[11] Wind-swept and stern is she set in the sea, and, wave-beaten as she is, is fitter haunt for gulls than course for horses. The sea, rolling greatly round her, casts off on her much spindrift of the Icarian³ water. Wherefore also sea-roaming fishermen have made her their home. But none need grudge that she be named among the first, whensoever unto Oceanus and unto Titan Tethys the islands gather and she ever leads the way. Behind her footsteps follow Phoenician Cynrus,⁴ no mean isle, and Abantian Macris⁵ of the Ellopians, and delectable Sardo,⁶ and the isle⁷ whereto Cypris first swam from the water and for fee⁸ of her landing she keeps safe. They are strong by reason of sheltering towers, but Delos is strong by aid of Apollo. What defence is there more steadfast? Walls and stones may fall before the blast of Strymonian⁹ Boreas; but a god is unshaken for ever. Delos beloved, such is the champion that encompasses thee about!

[28] Now if songs full many circle about thee, with what song shall I entwine thee? What is that which is pleasing unto thee to hear? Is it the tale how at the very first the mighty god¹⁰ smote the mountains with the three-forked sword which the Telchines¹¹ fashioned for him, and wrought the islands in the sea, and from their lowest foundations lifted them all as with a lever and rolled them into the sea? And them in the depths he rooted from their foundations that they might forget the mainland. But no constraint afflicted thee, but free upon the open sea thou didst float; and thy name of old was Asteria,¹² since like a star thou didst leap from heaven into the deep moat, fleeing wedlock with Zeus. Until then golden Leto consorted not with thee: then thou wert still Asteria and wert not yet called Delos. Oft-times did sailors coming from the town of fair-haired Troezen¹³ unto Ephyra¹⁴ within the

Saronic gulf descry thee, and on their way back from Ephyra saw thee no more there, but thou hadst run to the swift straits of the narrow Euripus with its sounding stream. And the same day, turning thy back on the waters of the sea of Chalcis, thou didst swim to the Sunian headland of the Athenians or to Chios or to the wave-washed breast o the Maiden's Isle,¹⁵ not yet called Samos – where the nymphs of Mycalessos,¹⁶ neighbours of Ancaeus, entertained thee.

[51] But when thou gavest thy soil to be birthplace of Apollo, seafaring men gave thee this name in exchange, since no more didst thou float¹⁷ obscure (*adêlos*) upon the water, but amid the waves of the Aegean sea dist plant the roots of thy feet.

[55] And thou didst not tremble before the anger of Hera, who murmured terribly against all child-bearing women that bare children to Zeus, but especially against Leto, for that she only was to bear to Zeus a son¹⁸ dearer even than Ares. Wherefore also she herself kept watch within the sky, angered in her heart greatly and beyond telling, and she prevented Leto who was holden in the pangs of childbirth. And she had two look-outs set to keep watch upon the earth. The space of the continent did bold Ares watch, sitting armed on the high top of Thracian Haemus, and his horses were stalled by the seven-chambered cave¹⁹ of Boreas. And the other kept watch over the far-flung islands, even the daughter²⁰ of Thaumias seated on Mimas,²¹ whither she had sped. There they sat and threatened all the cities which Leto approached and prevented them from receiving her. Fled Arcadia, fled Auge's²² holy hill Parthenium, fled after her aged Pheneius,²³ fled all the land of Pelops that lies beside the Isthmus, save only Aegialos²⁴ and Argos. For on those ways she set not her feet, since Inachus²⁵ belonged unto Hera. Fled, too, Aonia²⁶ on the same course, and Dirce²⁷ and Strophia,²⁸ holding the hands of their sire, dark-pebbled Ismenus²⁹; far behind followed Asopus,³⁰ heavy-kneed, for he was marred by a thunderbolt. And the earth-born nymph Melia³¹ wheeled about thereat and ceased from the dance and her cheek paled as she panted for her coeval oak, when she saw the locks of Helicon tremble. Goddesses mine, ye Muses, say did the oaks come into being at the same time as the Nymphs? The nymphs rejoice when the rain makes the oaks grow; and again the Nymphs weep when there are no longer leaves upon the oaks. And Apollo, yet in his mother's womb, was sore angered against them and he uttered against Thebe

no ineffectual threat: “Thebe, wherefore, wretched one, dost thou ask the doom that shall be thine anon? Force me not yet to prophesy against my will. Not yet is the tripod seat at Pytho my care; not yet is the great serpent³² dead, but still that beast of awful jaws, creeping down from Pleistus,³³ wreathes snowy Parnassus with his nine coils. Nevertheless I will speak unto thee a word more clear than shall be spoken from laurel³⁴ branch.. Flee on! Swiftly shall I overtake thee and wash my bow in blood. Thou hast in thy keeping the children of a slanderous woman.³⁵ Not thou shalt be my dear nurse, nor Cithaeron.³⁶ Pure am I and may I be the care of them that are pure.” So he spake. And Leto turned and went back. But when the Achaean cities refused her as she came – Helice,³⁷ the companion of Poseidon, and Bura,³⁸ the steading of Dexamenus, the son of Oeceus – she turned her feet back to Thessaly. And Anaurus fled and great Larisa and the cliffs of Cheiron³⁹; fled, too, Peneius, coiling through Tempe.

[106] But thy heart, Hera, was even then still pitiless and thou wert not broken down nor didst have compassion, when she stretched forth both her arms and spake in vain: “Ye nymphs of Thessaly, offspring of a river,⁴⁰ tell your sire to hush his great stream. Entwine your hands about his beard and entreat him that the children of Zeus be born in his waters. Phthiotian Peneius, why dost thou now vie with the winds? O sire, thou dost not bestride a racing horse. Are they feet always thus swift, or are they swift only for me, and hast thou today been suddenly made to fly?” But he heard her not. “O burden mine, whither shall I carry thee? The hapless sinews of my feet are outworn. O Pelion, bridal chamber of Philyra,⁴¹ do thou stay, O stay, since on thy hills even the wild lionesses oftentimes lay down their travail of untimely birth.”⁴² Then shedding tears, Peneius answered her: “Leto, Necessity is a great goddess. It is not I who refuse, O Lady, thy travail; for I know of others who have washed the soilure of birth in me – but Hera hath largely threatened me. Behold what manner of watcher keeps vigil on the mountain top, who would lightly drag me forth from the depths. What shall I devise? Or is it a pleasant thing to thee that Peneius should perish? Let my destined day take its course. I will endure for thy sake, even if I must wander evermore with ebbing flood and thirsty, and alone be called of least honour among rivers. Here am I! What needeth more? Do thou but call upon Eileithyia.” He spake and stayed his great stream. But Ares was about to lift the peaks of Pangaeum⁴³ from their

base and hurl them in his eddying waters and hide his streams. And from on high he made a din as of thunder and smote his shield with the point of his spear, and it rang with a warlike noise. And the hills of Ossa trembled and the plain of Crannon, and the windswept skirts of Pindus, and all Thessaly danced for fear: such echoing din rang from his shield. And even as when the mount Aetna smoulders with fire and all its secret depths are shaken as the giant under earth, even Briares, shifts to his other shoulder,⁴⁴ and with the tongs of Hephaestus roar furnaces and handiwork withal; and firewrought basins and tripods ring terribly as the fall one upon the other: such in that hour was the rattle of the fair-rounded shield. But Peneius retired not back, but abode his ground, steadfast even as before, and stayed his swift-eddying streams, until the daughter⁴⁵ of Coeüs called to him: “Save thyself, farewell! Save thyself; do not for my sake suffer evil for this thy compassion; thy favour shall be rewarded.”

[153] So she spake and after much toil came unto the isles of the sea. But they received her not when she came – not the Echinades⁴⁶ with their smooth anchorage for ships, not Cercyra which is of all other islands most hospitable, since Iris on lofty Mimas⁴⁷ was wroth with them all and utterly prevented them. And at her rebuke they fled all together, every one that she came to, along the waters. Then she came unto primeval Cos, the isle of Merops,⁴⁸ the holy retreat of the heroine Chalciope,⁴⁹ but the word of her son restrained her: “Bear me not, mother, here. I blame not the island nor have any grudge, since a bright isle it is and rich in pasture as any other. But there is due to her from the Fates another god,⁵⁰ the most high lineage of the Saviours⁵¹; beneath whose crown shall come – not loth to be ruled by a Macedonian – both continents and the lands which are set in the sea, far as where the end of the earth is and again whence his swift horses carry the sun. And he shall know the ways of his sire.

[171] “Yea and one day hereafter thee shall come upon us a common struggle, when the Titans of a later day shall rouse up against he Hellenes barbarian sword and Celtic war,⁵² and from the furthest West rush on like snowflakes and in number as the stars when they flock most thickly in the sky; forts too (and the villages of the Locrians and Delphian heights)⁵³ and Crisaean plains and (glens of the mainland) be thronged about and around, and shall behold the rich smoke of their burning neighbour, and no longer by

hearsay only; but already beside the temple behold the ranks of the foemen, and already beside my tripods the swords and cruel belts and hateful shields, which shall cause an evil journey to the foolish tribe of the Galatians. Of these shields some shall be my guerdon; others, when they have seen the wearers perish amid fire, shall be set by the banks of Nile⁵⁴ to be the prizes of a king who laboured much. O Ptolemy who art to be, these prophecies I declare for thee. Greatly shalt thou praise in all the days to be him that prophesied while yet in his mother's womb.

[191] "But mark thou, mother: there is to be seen in the water a tiny island, wandering over the seas. Her feet abide not in one place, but on the tide she swims even as stalks of asphodel, where the South wind or the East wind blows, withersoever the sea carried her. Thither do thou carry me. For she shall welcome thy coming."

[196] When he had spoken thus much, the other islands in the sea ran away. But thou, Asteria, lover of song, didst come down from Euboea to visit the round Cyclades – not long ago, but still behind thee trailed the sea-weed of Geraestus . . . ((lacuna)) since they heart⁵⁵ was kindled, seeing the unhappy lady in the grievous pangs of birth: "Hera, do to me what thou wilt. For I heed not thy threats. Cross, cross over, Leto, unto me."

[205] So didst thou speak, and she gladly ceased from her grievous wandering and sat by the stream of Inopus,⁵⁶ which the earth sends forth in deepest flood at the season when the Nile comes down in full torrent from the Aethiopian steep. And she loosed her girdle and leaned back her shoulders against the trunk of a palm-tree,⁵⁷ oppressed by the grievous distress, and the sweat poured over her flesh like rain. And she spake in her weakness: "Why, child, dost thou weigh down thy mother? There, dear child, is thine island floating on the sea. Be born, be born, my child, and gently issue from the womb." O Spouse of Zeus, Lady of heavy anger, thou wert not to be for long without tidings thereof: so swift a messenger hastened to thee. And, still breathing heavily, she spake – and her speech was mingled with fear: "Honoured Hera, of goddesses most excellent far, thine am I, all things are thine, and thou sittest authentic queen of Olympus, and we fear no other female hand; and thou, O Queen wilt know who is the cause of thine anger. Leto is undoing her girdle within an island. All the others spurned her and received her not; but Asteria called her by name as she was passing by –

Asteria that evil scum of the sea: thou knowest it thyself. But dear lady, - for thou canst – defend thy servants who tread the earth at thy behest.”

[228] So she spake and seated her beside the golden throne, even as a hunting hound of Artemis, which, when it hath ceased from the swift chase, sitteth by her feet, and its ears are erect, ever ready to receive the call of the goddess. Like thereto the daughter of Thaumias sat beside her throne. And she never forgetteth her seat, not even when sleep lays upon her his forgetful wing, but here by the edge of the great throne with head a little bent aslant she sleeps. Never does she unloose her girdle or her swift hunting-boots lest her mistress give her some sudden command. And Hera was grievously angered and spake to her: “So now, O shameful creatures of Zeus, may ye all wed in secret and bring forth in darkness, not even where the poor mill-women bring forth in difficult labour, but where the seals of the sea bring forth, amid the desolate rocks. But against Asteria am I no wise angered for this sin, nor can I do to her so unkindly as I should – for very wrongly has she done a favour to Leto. Howbeit I honour her exceedingly for that she did not desecrate my bed, but instead of Zeus preferred the sea.”

[249] She spake: and with music the swans,⁵⁸ the gods’ own minstrels, left Maeonian Pactolus and circled seven times round Delos, and sang over the bed of child-birth, the Muses’ birds, most musical of all birds that fly. Hence that child in after days strung the lyre with just so many strings – seven strings, since seven times the swans sang over the pangs of birth. No eight time sang they: ere that the child leapt forth and the nymphs of Delos, offspring of an ancient river, sang with far-sounding voice the holy chant of Eileithyia. And straightway the brazen sky echoed back the far-reaching chant and Hera grudged it not, because Zeus had taken away her anger. In that hour, O Delos, all thy foundations became of gold: with gold thy round lake⁵⁹ flowed all day, and golden foliage thy natal olive-tree put forth and with gold flowed coiled Inopus in deep flood.

[264] And thou thyself didst take up the child from the golden earth and lay him in thy lap and thou spakest saying: “O mighty and of many altars and many cities, bounteous earth! Rich continents and ye islands set around lo! I am as thou see’st – hard of tillage; yet from me shall Apollo be called ‘Of Delos’, and none other among all lands shall be so beloved by any other god: not Cerchnis⁶⁰ so loved by Poseidon, lord of Lechaeum, not Cyllene’s hill⁶¹ by

Hermes, not Crete by Zeus, as I by Apollo; and I shall no more be a wandering isle.” Thus didst thou speak and the child drew the sweet breast.

[275] Wherefore from that day thou art famed as the most holy of islands, nurse of Apollo’s youth. On thee treads not Enyo nor Hades nor the horses of Ares; but every year tithes of first-fruits are sent to thee: to thee all cities lead up choirs, both those cities which have cast their lots toward the East and those toward the West and those in the South, and the peoples which have their homes above the northern shore, a very long-lived race.⁶² These⁶³ first bring thee cornstalks and holy sheaves of corn-ears, which the Pelasgians of Dodona, who couch upon the ground, servants of the caldron⁶⁴ which is never silent – far first receive, as these offerings enter their country from afar. Next they come to the Holy town and mountains of the Malian land; and thence they sail across to the goodly Lelantian plain⁶⁵ of the Abantes; and then not long is the voyage from Euboea, since thy havens are nigh thereto. The first to bring thee these offerings from the fair-haired Arimaspi⁶⁶ were Upis and Loxo and happy Hecaerge, daughters of Boreas, and those who then were the best of the young men. And they returned no home again, but a happy fate was theirs, and they shall never be without their glory. Verily the girls of Delos, when the sweet-sounded marriage hymn affrights the maidens’ quarters, bring offerings of their maiden hair to the maidens, while the boys offer to the young men the first harvest of the down upon their cheeks.

[300] Asteria, island of incense, around and about thee the isles have made a circle and set themselves about thee as a choir. Not silent art thou nor noiseless when Hesperus of the curling locks looks down on thee, but ringing evermore with sound. The men sing the song of the old man of Lycia – the very song which the seer Olen⁶⁷ brought thee from Xanthos: the maidens of the choir beat with their feet the steadfast ground. Then, too, is the holy image laden with garlands, the famous image of ancient Cypris whom of old Theseus with the youths established when he was sailing back from Crete. Having escaped the cruel bellowing and the wild son⁶⁸ of Pasiphaë⁶⁹ and the coiled habitation of the crooked labyrinth, about thine altar, O lady, they raised the music of the lute and danced the round dance, and Theseus led the choir. Hence the ever-living offerings of the Pilgrim Ship⁷⁰ do the sons⁷¹ of Cecrops send to Phoebus, the gear of that vessel.

[316] Asteria of many altars and many prayers, what merchant mariner of the

Aegean passes by thee with speeding ship? Never do such mighty winds as that blow upon him, but though need urges the swiftest voyage that may be, yet they speedily furl their sails and go not on board again, ere they have circled they great altar buffeted with blows and bitten the sacred trunk of the olive, their hands tied behind their backs.⁷² These things did the nymph of Delos devise for sport and laughter to young Apollo.

[325] O happy hearth of islands, hail to thyself! Hail also to Apollo and to her⁷³ whom Leto bare!

ENDNOTES

¹ Fountain in Pieria near Mt. Olympus, sacred to the Muses.

² Cynthos, mountain in Delos.

³ The Icarian sea, so called from Icarus, son of Daedalus, who fell into it when his father and he attempted to fly from Crete with artificial wings to escape the wrath of Minos. (Strabo 639, Diodor. iv. 77.)

⁴ Corsica, colonized by the Phoenicians.

⁵ Euboea, which was also called Ellopiea from Ellops, son of Ion (Strabo 445, Steph. B. s.v. *Ellopiea*.)

⁶ Sardinia.

⁷ Cyprus (schol.).

⁸ *epibathron* (Hom. *Od.* xiv. 449, Callim. *Hec.* 31, Apoll. Rh. i. 421) is properly the fee for entering a ship; cf. Eustath. on Hom. *I.c.*, Hesych. s.v. = *naulon*. Here = fee for setting foot in Cyprus. Cf. Nonnus xiii. 457 *Paphon . . . ex hudatôn epibathron anerchomenês Aphroditês*.

⁹ Strymon, river in Thrace. (*aph' ou ho boras. Strumoniou boreao*, Steph. B. s.v.)

¹⁰ Poseidon.

¹¹ Mythical artificers, "notique operum Telchines," Statius. *T.* ii. 274; *S.* iv. 6. 47.

¹² As if from *aster* = star. Stat. A. i. 388 "instabili Delo."

¹³ Troezen, son of Pelops, founder of Troezen in Argolis (Strabo 374, Paus. ii. 30. 8, Steph. B.

s.v.)

¹⁴ Ephyra, old name of Corinth (Paus. ii. 1. 1, Strabo 338, Steph. Byz. s.v.)

¹⁵ Parthenia, old name for Samos (Steph. Byz. s.v.).

¹⁶ Mycale lies on the mainland, opposite Samos, of which Ancaeus, son of Zeus or Poseidon and Astypalaia, was the mythical king. Steph. Byz., s.v. *Mukalêssos*, says *esti kai oros Mukalêssos enantion Samou. kai Mukalêssis to Thêlukon*.

¹⁷ Stat. *T.* viii. 197 “partuque ligatam Delon.”

¹⁸ Apollo.

¹⁹ Cf. Stat. *Th.* vi. 100 “Dat gemitum tellus: non sic eversa feruntur Ismara, cum fracto Boreas caput extulit *N.H.* vii. 10; Soph. *Ant.* 983, schol.; Apoll. Rh. i. 826; Sil. It. *Prin.* viii. 513; Serv. Verg. A. x. 350, xii. 366; [Plutarch], *De fluv.* 14. 5).

²⁰ Iris (Stat. *Th.* x. 123).

²¹ Mimas, mountain in Ionia opposite to Chios.

²² Auge, daughter of Aleos, king of Tegea. Hera father, warned by an oracle that his sons would perish by a descendant of his daughter, made her a priestess to Athena. She became, however, the mother of Telephus by Heracles and gave birth to her son on the hill Parthenium in Arcadia (Diodor. iv. 33. 7 ff.). Cf. Paus. viii. 48. 7, who says at Tegea Eileithyia was worshipped as *Augê en gonasi* because Auge bare her son there. But he mentions another story which said Telephus was exposed on Parthenium.

²³ The autochthonous founder of Pheneos, town in Arcadia (Paus. viii. 14. 4).

²⁴ Aegialos sometimes denoted the whole district from Sicyon to Buprasium (Steph. Byz. s.v.), i.e. Achaia (Paus. v. 1. 1, vii. 1. 1, Strabo 333), here more strictly the district of Sicyon (which was also called Aegiale, Paus. ii. 6. 5).

²⁵ Inachus, river in Argolis.

²⁶ Aonia = Boeotia.

²⁷ Dirce, river at Thebes.

²⁸ Strophia, unknown river of Boeotia.

²⁹ Ismenos, river of Boeotia.

³⁰ River in Boeotia.

³¹ The Meliae or Ash-nymphs were of the same class as the Dryads or Hamadryads. The Melia referred to here was the sister of Ismenus. For the general idea *cf.* Stat. *Silv.* i. 3. 59 ff.

³² The dragon which occupied or watched Delphi and which Apollo slew; *cf.* *Hymn Apoll.* 100 ff., Hom. *Hymn Apoll.* 282 ff.

³³ River at Delphi.

³⁴ The laurel of the Pythian priestess at Delphi.

³⁵ Niobe, daughter of Tantalus and wife of Amphion of Thebes, had twelve children – six sons and six daughters – who were slain by Apollo and Artemis because Niobe boasted of the number of her children compared with Leto, who had but two.

³⁶ Cithaeron, mountain in Boeotia.

³⁷ Helice, town in Achaia with temple of Poseidon Heliconios (Paus. vii. 24. 5, Strabo 384, *cf.* Hom. *Il.* xx. 404). Helice was daughter of Selinus and by Ion mother of Bura (Paus. vii. 1. 2, vii. 25. 5).

³⁸ Bura, town in Achaia, where Dexamenus a Centaur had great cattle-stalls (schol.). In *E.M.* s.v. *Bousa* he is called *Exadios*.

³⁹ Pelion in Thessaly, home of the Centaur Cheiron.

⁴⁰ Among the daughters of Peneios are Iphis, Atrax, Tricca, Menippe, Daphne, and, according to some, Cyrene.

⁴¹ Cheiron was the son of the union of Cronus and Philyra on Mt. Pelion (Pind. P. iii. 1 f., ix. 30, etc.).

⁴² The reference is to the helplessness and shapelessness of the lion cub at birth. *Cf.* Aristotle, *De gen. animal.* iv. 6 *ta men adirthrôta schedon genna, kathaper alôpêx arktos leôn*. The sense of ômos is precisely that of crudus in Stat. *Th.* iv. 280 “quercus laurique ferbant Cruda puerperia.”

⁴³ Mountain in Thrace.

⁴⁴ Cf. Frazer, *G.B., Adonis, Attis, Osiris*, i. p. 197: "The People of Timor, in the East Indies, think that the earth rests on the shoulder of a mighty giant, and that when he is weary of bearing it on one shoulder he shifts it to the other and so causes the ground to quake." *Ibid.* p. 200: "The Tongans think that the earth is supported on the prostrate form of the god Mōooi. When he is tired of lying in one posture, he tries to turn himself about, and that causes an earthquake."

⁴⁵ Leto, daughter of Coeüs and Phoebe.

⁴⁶ At the mouth of the Achelous.

⁴⁷ "Windy Mimas," *Od.* iii. 172. Mountain in Erythraea opposite Chios.

⁴⁸ King of Cos (Steph. Byz. s.v v. *Kôs* and *Merops*).

⁴⁹ Daughter of Eurypylos, king of Cos, mother of Thessalos by Heracles (Apollod. ii. 7. 8).

⁵⁰ Ptolemy II. Philadelphus, son of Ptolemy I. Soter and Berenice, was born in Cos in 310/9 B.C. The date of the birth of Philadelphus is now settled by the discovery of a new fragment of the Marmor Parium (*Athen. Mitth.* xxii. ⁷⁴⁷⁴) which has: *archontos Athênësi Hieromnêmonos* (310/9 B.C.) *Ptolemaiou ho huïos en Kôi egeneto.* Cf. Theocrit. xvii. 58 ff.

⁵¹ Soter, or Saviour, a title of the Ptolemies.

⁵² From 300 B.C. there was a great southward movement of the Celts from the Balkan peninsular. In 280/279 they invaded Greece, where they attacked Delphi, but were miraculously routed by Apollo. It was shortly after this that a body of them settled in the district of Asia afterwards known as Galatia (*circ.* 240 B.C.).

⁵³ The readings here are an attempt in the inferior MSS. to supply the *lanunae*. They have no intrinsic value.

⁵⁴ In the course of the revolt of Magas of Cyrene Ptolemy Philadelphus had enrolled a body of Gallic mercenaries. They became rebellious and attempted to make themselves master of Egypt. Ptolemy enticed them into a desert island formed by the branches of the Nile, where he left them to die by famine and mutual slaughter (Paus. i. 7. 2). See Bouché - Leclercq, *Histoire des Lagides*, i. p. 167; Mahaffy, *The Empire of the Ptolemies*, p. 124 ff. The date of the revolt of Magas is round about 278 B.C., and thus about the same date as the Gallic attack on Delphi.

⁵⁵ Translating *kêri*.

⁵⁶ See note on Hymn iii. 171.

⁵⁷ See note on Hymn ii. 4.

⁵⁸ Apoll. Rhod. iv. 1300 f. *hote kala naontos ep' ophrusi Paktôloio kuknoi kinêsôsîn heon melos*.

⁵⁹ See note on Hymn ii. 59.

⁶⁰ *i.e.* Cenchreae, one of the harbours of Corinth ("bimaris Corinthi"), the other being Lechaëum.

⁶¹ In Arcadia.

⁶² The Hyperboreans, who suffered neither disease nor age (Pind. *P.* x. 41, *O.* iii. 16; Hesiod fr. 209; Herod. iv. 32; Diodor. ii. 47; Strabo 341; Plin. *N.H.* iv. 89, vi. 34 and 55; Mela i. 12 f., iii. 36). There is a useful recent discussion by Otto Schroeder in *Archiv f. Religionswissenschaft*, viii. (1904-5) p. 68 ff. The meaning of the name is much disputed. Pindar, *O.* iii. 55, takes it to mean "the people behind Boreas," the north wind. Modern suggestions are *huper + bora*, hill, "the people over the hills," or *i.q.* *Perpherees*, Herod. iv. 33, *cf.* Hesych. *perpheres. theôroi*.

⁶³ The version of Callimachus is that he offerings come from the Hyperboreans to Dodona, then to Malis, then to Euboea, then to Delos. Hereodotus says the offerings came from the Hyperboreans to Scythia, then from tribe to tribe till they reached the head of the Adriatic, thence to Dodona, then to Malis, to Carystus in Euboea, then to Andros, then to Tenos, and thence to Delos. Pausanias, i. 31. 2, says the Hyperboreans gave them to the Arimaspi, they to the Issedones, then the Scythians carried them to Sinope, then they passed through Greece to Prasiae in Attica, and were then carried by the Athenians to Delos.

⁶⁴ The famous *Dôdônaion chalkeion* (Suid. *s.v.*, Steph. Byz. *s.v.* *Dôdônê*, *cf.* Strabo, vii. fr. 3) is discussed by A. B. Cook, "The Gong at Dodona" in *J.H.S.* xxii. (1902) p. 5 ff., who thinks the various allusions may be harmonized if we assume that the original "gong" was the row of resonant tripods round the sacred enclosure, and that later (say 4th century B.C.) these were replaced by a more elaborate gong consisting of two pillars, on one of which was mounted the figure of a boy holding a whip formed of three chains tipped with buttons which, when moved by the wind, beat upon a bronze *lebês* mounted upon the other pillar. *Cf.* Callim. fr. 111.

⁶⁵ In Boeotia.

⁶⁶ For the Arimaspi see Herod. iv. 13 ff.

⁶⁷ Prehistoric poet from Lycia (Xanthos is a river in Lycia); Herod. iv. 35 says he wrote the hymn sung at Delphi in honour of the Hyperborean maidens. Cf. Paus. ix. 27. 2, Suid. s.v. *Ôlên*.

⁶⁸ The Minotaur.

⁶⁹ Pasiphaë, daughter of Helios, wife of Minos, king of Crete.

⁷⁰ The ship in which Theseus carried to Crete the seven maidens and seven boys as an offering to the Minotaur. With the help of Ariadne, Theseus slew the monster (Plato, *Phaedo*, 58 b).

⁷¹ The Athenians, who vowed that if Theseus came safely home they would send a *theôria* every year to Delos (Plato, *l.c.*).

⁷² “In Delos it was the custom to run round the altar of Apollo and to beat the altar and, their hands tied behind their backs, to take a bite from the olive-tree.” (schol.).

⁷³ Artemis.

HYMN V. ON THE BATH OF PALLAS

[1] All ye that are companions of the Bath of Pallas, come forth, come forth! I heard but now the snorting of the sacred steeds, and the goddess is ready to go. Haste ye now, O fair-haired daughters of Pelasgus, haste! Never did Athena wash her mighty arms before she drave the dust from the flanks of her horses – not even when, her armour all defiled with filth, she returned from the battle of the lawless Giants; but far first she loosed from the care her horses' necks, and in the springs of Oceanus washed the flecks of sweat and from their mouths that champed the bit cleansed the clotted foam.

[13] O come, daughters of Achaea, and bring not perfume nor alabasters¹ (I hear the voice of the axle-naves!); bring not, ye companions of the Bath, for Pallas perfume nor alabasters (for Athena loves not mixed unguents), neither bring ye a mirror. Always her face is fair, and, even when the Phrygian² judged the strife on Ida, the great goddess looked not into orichalc³ nor into the transparent eddy of Simois, nor did Hera. But Cypris took the shining bronze and often altered and again altered the same lock.⁴ But Pallas, after running twice sixty double courses, even as beside the Eurotas the Lacedaemonian Stars,⁵ took and skillfully anointed her with simple unguents, the birth of her own tree. And, O maidens, the red blush arose on her, as the colour of the morning rose or seed of pomegranate. Wherefore now also bring ye only the manly olive oil, wherewith Castor and wherewith Heracles anoint themselves. And bring her a comb all of gold, that she may comb her hair, when she hath anointed her glossy tresses.

[33] Come forth, Athena! A company pleasing to thy heart awaits thee, the maiden daughters of Acestor's mighty sons.⁶ And therewithal, O Athena, is borne the shield of Diomedes, since this is the Argive custom which in olden days Eumedes⁷ taught them: a priest who found favour with thee: who on a time, when he knew that the people were plotting and planning death for him, fled with thy holy image and dwelt in the Creion hill – dwelt on the hill of Creion and established thee, O goddess, on the rugged rocks, whose name is now the Pallantid rocks.

[42] Come forth, Athena, Sacker of Cities, golden-helmeted, who rejoicest in the din of horse and shield. Today, ye water-carriers, dip not your pitchers – today, O Argos, drink ye from the fountains and not from the river; today, ye

handmaidens carry your pitches to Physadeia,⁸ or Amymone,⁹ daughter of Danaus. For, mingling his waters with gold and with flowers, Inakhos will come from his pastoral hills, bringing fair water for the Bath of Athena. But beware, O Pelasgian, lest even unwittingly thou behold the Queen. Whoso shall behold Pallas, Keeper of Cities, naked, shall look on Argos for this the last time. Lady Athena, do thou come forth, and meanwhile I shall say somewhat unto these. The story is not mine but told by others.

[57] Maidens, one nymph of old in Thebes did Athena love much, yea beyond all her companions, even the mother of Teiresias, and was never apart from her. But when she drave her steeds towards ancient Thespieae or towards Coroneia or to Haliartus, passing through the tilled fields of the Boeotians – or toward Coroneia where he fragrant grove and altars are set by the river Coralius – often did the goddess set the nymph upon her car and there was no dalliance of nymphs nor sweet ordering of dance, where Chariclo¹⁰ did not lead.

[68] Yet even her did many tears await in the after days, albeit she was a comrade pleasing to the heart of Athena. One day those twain undid the buckles of their robes beside the fair-flowing Fountain of the Horse on Helicon and bathed; and noontide quiet held all the hill. Those two ere bathing and it was the noontide hour and a great quiet held that hill. Only Teiresias, on whose cheek the down was just darkening, still ranged with his hounds the holy place. And, athirst beyond telling, he came unto the flowing fountain, wretched man! And unwillingly saw that which is not lawful to be seen. And Athena was angered, yet said to him: “What god, O son of Everes, led thee on this grievous way? Hence shalt thou never more take back thine eyes!”

[83] She spake and night seized the eyes of the youth. And he stood there speechless; for pain glued his knees and helplessness stayed his voice. But the nymph cried: “What has thou done to my boy, lady? Is such the friendship of you goddesses? Thou hast taken away the eyes of my son. Foolish child! Thou hast seen the breast and body of Athena, but the sun thou shalt not see again. O me unhappy! O hill, O Helicon, where I may no more come, surely a great price for little has been exacted. Losing a few gazelles and deer, thou hast taken the eyes of my child.”

[93] Therewith the mother clasped her beloved child in both her arms and, wailing the heavy plain of the mournful nightingale, led him away. And the

goddess Athena pitied her comrade and spake to her and said: “Noble lady, take back all the words that thou hast spoken in anger. It is not I that made thy child blind. For no sweet thin is it for Athena to snatch away the eyes of children. But the laws of Cronius [Zeus] order thus: Whosoever shall behold any of the immortals, when the god himself chooses not, at a heavy price shall he behold. Noble lady, the thin that is done can no more be taken back; since thus the thread of the Fates span when thou didst bear him from the first; but now, O son of Everes, take thou the issue which is due to thee. How many burnt offerings shall the daughter of Cadmus¹¹ burn in the days to come? How many Aristaeus? – praying that they might see their only son, the young Actaeon,¹² blind. And yet he shall be companion of the chase to great Artemis. But him neither the chase nor comradeship in archery on the hills shall save in that hour, when, albeit unwillingly, he shall behold the beauteous bath of the goddess. Nay, his own dogs shall then devour their former lord. And his mother shall gather the bones of her son, ranging over all the thickets. Happiest of women shall she call thee and of happy fate, for that thou didst receive thy son home from the hills – blind. Therefore, O comrade, lament not; for to this thy son – for thy sake – shall remain many other honours from me. For I will make him a seer to be sung of men hereafter, yea, more excellent than any other. He shall know the birds – which is of good omen among all the countless birds that fly and what birds are of ill-omened flight. Many oracles shall he utter to the Boeotians and many unto Cadmus, and to the mighty sons of Labdacus in later days. Also will I give him a great staff which shall guide his feet as he hath need, and I will give him a long term of life. And he only,¹³ when he dies, shall walk among the dead having understanding, honoured of the great Leader of Peoples.¹⁴“

[130] So she spake and bowed her head; and that word is fulfilled over which Pallas bows; since to Athena only among his daughters hath Zeus granted that she should win all things that belong to her sire, O companions of the Bath, and no mother bare that goddess, but the head of Zeus. The head of Zeus bows not in falsehood, and in falsehood his daughter hath no part.

[137] Now comes Athena in very deed. O maidens, whose task it is, receive ye the goddess with pious greeting and with prayer, and with the voice of thanksgiving. Hail, goddess, and have thou Inachian Argos in thy keeping! Hail when thou drivest forth thy steeds, and home again mayst thou drive

them with joy, and do thou preserve all the estate of the Danaans.

ENDNOTES

¹ *i.e.* vessels made of alabaster, used especially to hold perfumes, *cf.* *N.T.* Matt. xxvi. 7, Mark xiv. 3, Luke vii. 37; Theophrast. *De odor.* 41.

² Paris.

³ First mentioned Hesiod, *Shield* 122, Hom. *H. Aphr.* 9. Already to Plato it is only a name (*to nun onomazomenon monon* Critias 114 E, *cf.* schol. Apoll. Rh, iv. 973). Later it was identified with the mixture of copper and zinc which the Romans called *aurichalcum*, *i.e.* brass.

⁴ Tibull. i. 8. 22 “saepeque mutates disposuisse comas.”

⁵ Castor and Pollux, known as stars to Eurip. *Hel.* 138 ff., etc.; their identification with the constellation Gemini was comparatively late.

⁶ *Akestoridan* has been unjustly suspected. It is quite correct and is a mere etymological variant for *Arestoridan*, since *akesasthai* = *aresasthai*. See Hesych. *s.v.* v.

⁷ “Once when the Heracleidae came against the Orestidae, Eumedes, priest of Athena, was suspected by the Argives of wishing to betray the Palladium to the Heracleidae. Eumedes, being afraid, took the Palladium and came to the hill called Creion.” (schol.).

⁸ Spring at Argos. *Cf.* Steph. Byz. *s.v.* *Asbôtis*.

⁹ Spring at Argos. *Cf.* Apollod. ii. 1. 5, Strabo 368, Paus. ii. 37, etc.

¹⁰ Chariclo, wife of Euclides and mother of Teiresias.

¹¹ Autonoë.

¹² Actaeon, son of Aristaeus and Autonoë, was torn to pieces by his own dogs because he had seen Artemis bathing in Parthenius in the Gargaphian valley. Apollod. iii. 4. 4., Nonn. v. 287 ff., Ovid, *Met.* iii. 131 ff.

¹³ Hom. *Od.* x. 494 f.

¹⁴ Hades. The title Agesilaos, which was used of Hades by Aeschylus also (Athen, iii, 99 B), refers to his character as host of the dead (*hoi polloi*, *hoi pleiones*) and is to be compared with his titles *Poludegmôn* (Hom. *H. Dem.* 17, 31, 430), *Poludektês* (*ib.* 9), *Polusénantôr* (*ib.* 31),

Pandokeus (Lycophr. 655).

HYMN VI. TO DEMETER

[1] As the Basket comes,¹ greet it, ye women, saying “Demeter, greatly hail! Lady of much bounty, of many measures of corn.” As the Basket comes, from the ground shall ye behold it, ye uninitiated, and gaze not from the roof or from aloft – child nor wife nor maid hath shed her hair² – neither then nor when we spit from parched mouths fasting.³ Hesperus from the clouds marks the time of its coming: Hesperus, who alone persuaded Demeter to drink, what time she pursued the unknown tracks of her stolen daughter.⁴

[9] Lady, how were thy feet able to carry thee unto the West, unto the black⁵ men and where the golden apples⁶ are? Thou didst not drink nor dist thou eat during that time nor didst thou wash. Thrice didst thou cross Achelous with his silver eddies, and as often didst thou pass over each of the ever-flowing rivers, and thrice didst thou seat thee on the ground beside the fountain Callichorus,⁷ parched and without drinking, and didst not eat nor wash.

[17] Nay, nay, let us not speak of that which brought the tear to Deo⁸! Better to tell how she gave cities pleasing ordinances; better to tell how she was the first to cut straw and holy sheaves of corn-ears and put in oxen to tread them, what time Triptolemus⁹ was taught the good craft; better to tell – a warning to men that they avoid transgression – how (she made the son of Triopas hateful and pitiful)¹⁰ to see.

[24] Not yet in the land of Cnidus,¹¹ but sill in holy Dotium¹² dwelt the Pelasgians and unto thyself they made a fair grove abounding in trees; hardly would an arrow have passed through them. Therein was pine, and therein were mighty elms, and therein were pear-trees, and therein were fair sweet-apples; and from the ditches gushes up water as it were of amber. And the goddess loved the place to madness, even as Eleusis, as Triopum,¹³ as Enna.¹⁴

[31] But when their favouring fortune became wroth with the Triopidae, then the worse counsel took hold of Erysichthon.¹⁵ He hastened with twenty attendants, all in their prime, all men-giants able to lift a whole city, arming them both with double axes and with hatchets, and they rushed shameless into the grove of Demeter. Now there was a poplar, a great tree reaching to the sky, and thereby the nymphs were wont to sport at noontide. This poplar was smitten first and cried a woeful cry to the others. Demeter marked that her holy tree was in pain, and she as angered and said: “Who cuts down my fair

tree?” Straightway she likened her to Nicippe, whom the city had appointed to be her public priestess, and in her hand she grasped her fillets and her poppy, and from her shoulder hung her key.¹⁶ And she spake to soothe the wicked and shameless man and said: “My child, who cutest down the trees which are dedicated to the gods, stay, my child, child of thy parents’ many prayers, cease and turn back thine attendants, lest the lady Demeter be angered, whose holy place thou makest desolate.”

[50] But with a look more fierce than that wherewith a lioness looks on the hunter on the hills of Tmarus¹⁷ – a lioness with new-born cubs,¹⁸ whose eye they say is of all most terrible – he said: “Vie back, lest I fix my great axe in thy flesh! These trees shall make my tight dwelling wherein evermore I shall hold pleasing banquets enough for my companions.” So spake the youth and Nemesis¹⁹ recorded his evil speech. And Demeter was angered beyond telling and put on her goddess shape. Her steps touched the earth, but her head reached unto Olympus.²⁰ And they, half-dead when they beheld the lady goddess, rushed suddenly away, leaving the bronze axes in the trees. And she left the others alone – for they followed by constraint beneath their master’s hand – but she answered their angry king: “Yea, yea, build thy house, dog, dog,²¹ that thou art, wherein thou shalt hold festival; for frequent banquets shall be thine hereafter.” So much she said and devised evil things for Erysichthon.

[66] Straightway she sent on him a cruel and evil hunger – a burning hunger and a strong – and he was tormented by a grievous disease. Wretched man, as much as he ate, so much did he desire again. Twenty prepared the banquet for him, and twelve drew wine. For whatsoever things vex Demeter, vex also Dionysus; for Dionysus shares the anger of Demeter. His parents for shame sent him not to common feast or banquet, and all manner of excuse was devised. The sons of Ormenus²² came to bid him to the games of Itonian Athene.²³ Then his mother refused the bidding: “He is not at home: for yesterday he is gone unto Crannon to demand a dept of a hundred oxen.” Polyxo²⁴ came, mother of Actorion – for she was preparing a marriage for her child – inviting both Triopas and his son. But the lady, heavy-hearted, answered with tears: “Triopas will come, but Erysichthon a boar wounded on Pindus of fair glens and he hath lain abed for nine days.” Poor child-loving mother, what falsehood didst thou not tell? One was giving a feast:

“Erysichthon is abroad.” One was brining home a bride: “A quoit hath struck Erysichthon,” or “he hath had a fall from his car,” or “he is counting his flocks on Othrys.”²⁵ Then he within the house, an all-day banqueter, ate all things beyond reckoning. But his evil belly leaped all the more as he ate, and all the eatables poured, in vain and thanklessly, as it were into the depths of the sea. And even as the snow upon Mimas,²⁶ as a wax doll in the sun, yea, even more that these he wasted to the very sinews: only sinews and bones had the poor man left. His mother wept, and greatly groaned his two sisters, and the breast that suckled him and the ten handmaidens over and over.

[96] And Triopas himself laid hands on his grey hairs, calling on Poseidon, who heeded not, with such words as these: “False father, behold this the third generation of thy sons – if I am son of thee and of Canace,²⁷ daughter of Aeolus, and this hapless child is mine. Would that he had been smitten by Apollo and that my hands had buried him! But now he sits an accursed glutton before mine eyes.²⁸ Either do thou remove from him his cruel disease or take and feed him thyself; for my tables are already exhausted. Desolate are my folds and empty my byres of four-footed beasts; for already the cooks²⁹ have said me “no.”

[107] But even the mules they loosed from the great wains and he ate the heifer that his mother was feeding for Hestia³⁰ and the racing horse and the war charger, and the cat at which the little vermin trembled.

[111] So long as there were stores in the house of Triopas, only the chambers of the house were aware of the evil thing; but when his teeth dried up the rich house, then the king’s son sat at the crossways,³¹ begging for crusts and the cast out refuse of the feast. O Demeter, never may that man be my friend who is hateful to thee, nor ever may he share party-wall with me; ill neighbours I abhor.

[118] Sing, ye maidens, and ye mothers, say with them: “Demeter, greatly hail! Lady of much bounty, of many measures of corn.” And as the four white-haired horses convey the Basket, so unto us will the great goddess of wide dominion come brining white spring and white harvest and winter and autumn, and keep us to another year. And as unsandalled and with hair unbound we walk the city, so shall we have foot and head unharmed for ever. And as the van-bearers bear vans³² full of gold, so may we get gold unstinted. Far as the City Chambers let the uninitiated follow, but the initiated even unto

the very shrine of the goddess – as many as are under sixty years. But shoe that are heavy³³ and she that stretches her hand to Eileithyia and she that is in pain – sufficient it is that they go so far as their knees are able. And to them Deo shall give all things to overflowing, even as if they came unto her temple.

[134] Hail, goddess, and save this people in harmony and in prosperity, and in the fields bring us all pleasant things! Feed our kine, bring us flocks, bring us the corn-ear, bring us harvest! And nurse peace, that he who sows may also reap. Be gracious, O thrice-prayed for, great Queen of goddesses!

ENDNOTES

¹ *kationtos* might mean “comes home” but probably it is safer to take it as “comes in procession.” Cf. *kathodos* Herondas i. 56.

² *i.e.* dedicated on arriving at puberty. Or “hath her hair unbound,” *i.e.* a maiden unwed. Cf. schol. *Mêd’ êtis agamos esti*. Scott, *Heart of Midlothian* chap. 22, says of Effie Deans on her trial: “Her . . . tresses . . . which, according to the custom of the country, unmarried women were not allowed to cover with any sort of cap, and which, alas! Effie dared no longer confine with the snood or riband which implied purity of maiden fame, now hung unbound.”

³ The second day of the Thesmophoria was a day of fasting, Nesteia.

⁴ Persephone.

⁵ The Aethiopians (schol.).

⁶ The garden of the Hesperides.

⁷ Callichorus, well (*phrear*) at Eleusis, Paus. i. 38. 6.

⁸ Demeter.

⁹ Son of Celeus, was taught agriculture by Demeter.

¹⁰ The lacuna is supplied in LM: <*thêkato Triopidên echthon kai oiktron*>.

¹¹ In Caria.

¹² In Thessaly.

¹³ *i.e.* Triopium in Caria.

- ¹⁴ In Sicily.
- ¹⁵ Son of Triopas.
- ¹⁶ “As prestiess” (schol.).
- ¹⁷ Tmarus, mountain near Dodona in Epirus.
- ¹⁸ For strict sense of *ômotokos* see note on *Hymn* iv. 120. Here it is no more than *tokas* “with cubs” as in Eur. *Med.* 187 *tokadas dergma leontos*.
- ¹⁹ Nemesis takes note of presumptuous acts and words, Plato, *Laws* 717 D. Nonn. *Dion.* i. 481 imitates Callimachus.
- ²⁰ From Hom. *Il.* iv. 443 *Eris ouranô estêrixē karê kai epi chthoni bainei*. Cf. Verg. *A.* iv. 177, x. 767, Nonn. xxix. 320.
- ²¹ Cf. *Altia* iii. 1. 4.
- ²² Eponymous king of Ormenion in Thessaly.
- ²³ So called from her cult at Itonē in Thessaly.
- ²⁴ Unknown.
- ²⁵ Mountain in Thessaly.
- ²⁶ *Hymn* iv. 67 n.
- ²⁷ Canace, daughter of Aeolus and Enarete, mother by Poseidon of Triopas (Diod. V. 61, Apollod. i. 7, iii. 4).
- ²⁸ This rendering, which takes *boubro̓stis* as abstract for concrete, seems better than “gluttony sits in his eyes.”
- ²⁹ The Greek *mageiros* is butcher as well as cook.
- ³⁰ At libations and sacrifices the first and last offerings were made to Hestia, the goddess of the family hearth. Hence the proverb *aph’ Hestias archesthai*, which sometimes approaches the sense of *têr aph’ leras kinein*, indicating a last desperate move, or something thorough-going (cf. Germ. “von Hause aus.” Plato, *Euthyphr.* 3 A, etc.).

³¹ There seems to be a reference to the disposal of rubbish at the crossways, Aesch. *Cho.* 97 with schol., and offerings made to Hecate there, Aristoph. *Plut.* 594 with schol. Harpocr. s.v. *oxuthumia*. It seems possible that Hecate's name Eucoline is a euphemism for Acoline (*akolos*).

³² *likna*, skull-shaped baskets, used for offering first-fruits to the gods (*cf.* Hesych. s.v. *leikna*), also for winnowing corn and for cradles. Equivalent in Latin *vannus*, whence our “van” and “fan.”

³³ *bareia* has the ambiguous sense of heavy with age (Soph. *O.T.* 17) or heavy with child – Lat. *gravida*.

Epigrams



Translated by A. W. Mair

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A stranger from Atarneus thus asked Pittacus of Mytilene, the son of Hyrrhas:
“ Reverend Father, two marriages invite me. One lady is my equal in wealth and blood: the other is above my station. Which is better ? Come advise me whether of those I should lead to the altar.”

So he spake: and Pittacus lifted up his staff, the old man’s weapon, and said: “ Lo ! these yonder shall tell thee all.” Now these were boys who at a wide crossing were spinning their swift tops with blows of the lash. “ Follow their tracks,” saith he. And the stranger stood by them: and they were saying: “ Keep your own rank ! “ When the stranger heard the words, he laid to heart the saying of the boys and spared to grasp at the greater estate. Now, even as he led home the humble bride, so go thou and keep thine own rank.

One told me, Heracleitus, of thy death and brought me to tears, and I remembered how often we two in talking put the sun to rest. Thou, methinks, Halicarnasian friend, art ashes long and long ago; but thy nightingales live still, whereon Hades, snatcher of all things, shall not lay his hand.

The Epitaph of Timon of Athens.

All about my grave are sharp thorns and stakes: thou wilt hurt thy feet if thou comest nigh:

I, Timon, hater of men, inhabit here; but go thou by; curse me as thou wilt, but go.

Bid me not “farewell,” evil heart, but go by. It is well with me if thou refrain from laughter.

Timon (for thou art no more), which is hateful to thee - Darkness or Light ? “
The Darkness, for there are more of you in Hades.”

An old shell am I, O Lady of Zephyrium, but now, Cypris, I am thine, a first offering from Selenaea: I the nautilus that used to sail upon the sea, if there were wind, stretching my sail on my own forestays, if Calm Galenaea, that bright goddess, prevailed, rowing strongly with my feet - so that my name befits my deed ! - till I fell on the shores of Iulis, that I might become thy admired toy, Arsinoë, and that in my chambers may no more be laid, as erstwhile - for I am dead - the eggs of the water-haunting kingfisher. But give thou grace to the daughter of Cleinias; for she knows to do good deeds and she is from Aeolian Smyrna.

I am the work of the Samian, who once received the divine singer in his house; and I celebrate the sufferings of Eurytus and of fair-haired Ioleia; but I am called the writing of Homer. Dear Zeus, for Creophylus this is a great thing.

A youth was garlanding the grave-pillar of his step-mother, a short stone, thinking that with change of life her nature too was changed. But as he bent over the grave, the stone fell and killed the boy. Ye step-sons, shun even the grave of a step-mother.

Theaetetus travelled a splendid path. If that path, Bacchus, leads not to thine ivy wreath - other men's names the heralds will voice a little while, but his skill Hellas will voice for ever.

Short is the speech, Dionysus, of the successful poet: “ Won,” says he, at most. But if thou breathe not favourably and one ask, “ What luck? “ “’Tis a hard business,” he says. Be these the words of him who broods injustice; but mine, O Lord, the monosyllable !

Here Saon of Acanthus, son of Dicon, sleeps the holy sleep. Say not that the good die.

If thou seekest Timarchus in the house of Hades to learn aught of the soul, or how it shall be with thee hereafter, seek the son of Pausanias of the Ptolemaic tribe, and thou shalt find him in the abode of the righteous.

Short was the stranger: wherefore the line, though brief its tale: “ Theris, son of Aristaeus, Cretan,” is long for me.

If thou goest to Cyzicus, it will be small trouble to find Hippacus and Didyme: for not obscure is their family. And a painful message thou wilt tell them, yet tell them this, that I here cover Critias, their son.

Doth Charidas rest under thee ? “ If thou meanest the son of Arimmas of Cyrene, under me.” O Charidas, what of the world below ? “ Much darkness.” And what of the upward way? “A lie.” And Pluto? “A fable.” We are undone. “This that I say to you is the true tale, but if thou wouldst have the pleasant tale, a great ox costs but a Pellaeon copper in Hades.”

Who knows aright to-morrow's fortune ? When even thee, Charmis, whom we saw with our own eyes yesterday, next day we laid in the grave with tears. Than that thy father Diophon hath seen nothing more painful.

“Timonoë.” Who art thou? By the gods I had not known thee, were not the name of thy father Timotheus on thy tombstone, and Methymna, thy city. Great, methinks, is the sorrow of thy widowed husband Euthymenes !

Crathis, of many tales, skilled in pretty jest, do the daughters of the Samians oft-times seek - their sweetest companion, always talking; but she sleeps here the sleep that is due to all.

Would that swift ships had never even been! So should we not be mourning Sopolis, son of Diocleides. But now he floats somewhere in the sea, a corpse, and, in his stead, his name and empty tomb we pass by.

Not on land died Lycus of Naxos, but at sea he saw ship and life perish together, when sailing as a merchant from Aegina. And he in the wet sea is a corpse, while I, the tomb that holds only his name, proclaim this message of utter truth: Flee the company of the sea, O mariner, when the Kids are setting !

Here the father laid his twelve-year son: here Philippus laid his great hope - Nicoteles.

At morn we buried Melanippus: as the sun set the maiden Basilo died by her own hand; for she could not endure to lay her brother on the pyre and live; and the house of their father Aristippus beheld a twofold woe; and all Cyrene bowed her head to see the home of happy children made desolate.

Whosoever thou art who walkest past my tomb, know that I am son and sire of Callimachus of Cyrene. Thou wilt know them both. For the one once led the arms of his fatherland, the other sang songs beyond the reach of envy. Naught in this is there to surprise; for on whom as children the Muses look with no sidelong glance, those they do not reject as friends when their heads are grey.

Astacides, the Cretan, the goat-herd, a nymph carried off from the hill, and now Astacides is made holy. No more beneath the oaks of Dicte, no more of Daphnis shall we shepherds sing, but always of Astacides.

Farewell, O Sun, said Cleombrotus of Ambracia and leapt from a lofty wall into Hades. No evil had he seen worthy of death, but he had read one writing of Plato's, *On the Soul*.

I, a Hero, am set by the doors of Eëtion of Amphipolis - a small statue by a small vestibule, with coiling snake and a sword - no more: Wroth with the man Epeius he has set me also by his house on foot.

Callignotus swore to Ionis that he would never hold man or woman dearer than her. He swore: but what they say is true - that lovers' oaths enter not the ears of the immortals. And now his flame is a man, while of poor Ionis there is, as of the Megarians, "nor count nor reckoning."

With little means I led a humble life doing no dreadful deed nor injuring any.
Dear Earth Gaia, if I, Micylus, have praised any evil thing, be not thou light to
me, nor light ye other Spirits which have me in your keeping.

Hesiod's is the theme and Hesiod's the manner. I misdoubt that not to the utter end but only the most honeysweet of his verses has the poet of Soli copied. Hail subtle discourses, the earnest vigil of Aratus.

I hate the cyclic poem, nor do I take pleasure in the road which carries many to and fro. I abhor, too, the roaming lover, and I drink not from every well; I loathe all common things. Lysanias, thou art, yea, fair, fair: but ere Echo has quite said the word, says someone, "He is another's."

Fill the cup and say again “To Diocles!” And Achelous knows not of his sacred cups. Fair is the boy, O Achelous, and very fair: and if any denies it, may I alone know how fair he is !

Cleonicus of Thessaly, poor youth ! poor youth ! nay, by the scorching sun I knew thee not. Where, poor wretch, hast thou been ? Thou hast but bones and hair. Hath then the same doom overtaken thee as me, and hast thou met a hard dispensation of the gods ? I know - Euxitheus hath caught thee too: for thou, too, didst come and gaze upon the fair one, poor youth, with both thine eyes.

The hunter on the hills, O Epicydes, searches out every hare and the tracks of every roe, beset by frost and snow. But if one say, “ Lo ! here is a beast shot “ he takes it not. Even such is my love: it can pursue what flees from it, but what lies ready it passes by.

Empty of wealth, I know, are my hands. But, for the Graces' sake, Menippus, tell not "my own dream to me." Pained through and through am I, when I hear this bitter saying. Yes, my friend, of all I have had from thee this is the most unloverlike.

Artemis, to thee Phileratis set up this image here. Do thou accept it, Lady, and keep her safe.

To thee, O Lord, Strangler of the Lion, Slayer of the Boar, I, a branch of oak,
am dedicated - “By whom?” Archinus. “Which?” The Cretan. “I
accept.”

'Tis the tomb of Battus' son that thou art passing - one who was well skilled in poesy and well skilled in season to laugh over the wine.

Menitas of Lyctus dedicated this bow with these words: “ Lo ! I give to thee horn and quiver, Sarapis; but the arrows the men of Hesperis have.”

These gifts to Aphrodite did Simǎn, the light o' love, dedicate: a portrait of herself and the girdle that kissed her breasts, and her torch, yea, and the wands which she, poor woman, used to carry.

To Demeter of the Gates, to whom Pelasgian Acrisius builded this shrine, and to her daughter under earth, Timodemus of Naucratis dedicated these gifts as a tithe of his gains. For so he vowed.

Priestess, Sir, of old was I of Demeter and again of the Cabeiri and afterward of Dindymene Cybele - I the old woman who am now dust, I who in {the travail of Eleutho} was the friend of many young wives. And two male children were born to me and in a ripe old age I closed my eyes in their arms. Go thy way and farewell !

Half of my soul still lives, but half I know not whether Love or Death hath stolen: only it is vanished. Has it gone again to where the boys are ? and yet I forbade them often: “ O youths, receive not the runaway!” There help me, some one, to search; for there somewhere of a surety flits that lovesick one, worthy to die by stoning.

If of my free will, Archinus, I serenaded thee, blame me ten thousand times; but if I came unwillingly, away with rashness! Wine and Love constrained me; whereof the one dragged me, the other allowed me not to away with rashness. And when I came, I did not shout thine or thy father's name, but kissed the doorpost. If this be wrong, then I have done wrong.

The stranger had a wound and we knew it not. How painful a sigh, marked you ? he heaved when he drank his third cup, and the roses, shedding their petals, fell from his garlands all upon the ground. He is badly burnt, by the gods, my guess is not amiss - a thief myself I know the tracks of a thief.

There is something hidden, by Pan, there is, yes, by Dionysus, some hidden fire beneath these ashes. No confidence have I: embrace me not. Oft-times the quiet river undermines the wall unmarked. So now I fear, Menexenus, lest this fawning gypsy slip in and overwhelm me in love.

“Thou wilt be caught ! flee and save thyself, Menecrates!” said I on the 20th of Panemos, and on Loios the - what? - the 10th, the ox came to the plough unbidden. Well done, my Hermes, well done ! with the twenty days’ interval I find no fault.

How excellent was the charm that Polyphemus discovered for the lover. By Earth, the Cyclops was no fool ! The Muses, O Philippus, reduce the swollen wound of love. Surely the poet's skill is sovereign remedy for all ill. Methinks hunger, too, hath this good and this alone in regard to evil: it drives away the disease of love. We have both remedies against thee, remorseless Love: "There, boy; have thy wings cut, little boy ! We fear thee not a jot; for we have in store both charms for thy cruel hurt."

The salt-cellar, whereon, by eating frugal salt for relish, he escaped the mighty storms of debt, Eudemus dedicated to the gods of Samothrace the Cabeiri, saying, "According to my vow, O people, saved from salt, I dedicated this here."

Simus, son of Miccus, offered me to the Muses, praying for ease of learning.
 And they, like Glaucus Hom:Il6'234 gave him a great gift for a small. And
 here I am set, gaping twice as widely as the Samian (Dionysus), the tragic
 Dionysus, hearkening to children as they say "Sacred is the lock of hair,"
 Eur:Bacch494 repeating "my own dream to me."

Say, Stranger, that I am set up as a witness of the victory of Agoranax of Rhodes, a comic witness indeed - Pamphilus, not a single love-worn face but half of it like roasted figs and the lamps of Isis.

Phrygian Aeschra, his good nurse, so long as she lived, Miccus cared for in her old age with all good things, and when she died, he set up her statue for future generations to see, so that the old woman has received thanks for her nursing breasts.

Four are the Graces; for beside those three another has been fashioned lately and is yet wet with perfume. Happy Berenice and resplendent among all - without whom even the Graces themselves are not Graces.

If Theocritus with finely darkening cheek hates me, four times as much mayst thou hate him, or if he loves me, love. Yea, by Ganymedes of the fair locks, O Zeus in heaven, thou too hast loved. I say no more.

Even so again, Eilethyia, come thou when Lycaenis calls, to bless her pains with easy birth; so may thy fragrant shrine have, as now this offering for a girl, some other offering hereafter for a boy.

Know, Asclepius, that thou hast received the debt which Aceson owed thee by his vow for his wife Demodice. But if thou dost forget and demand payment again, the tablet says it will bear witness.

To the god Sarapis of Canopus did Callistiön, daughter of Critias, dedicate me
- a lamp enriched with twenty nozzles: a vow for her child Apellis. Looking
on my light thou wilt say, "Hesperus, how art thou fallen?"

Euaenetus, who set me up, says - for I know not - that in return for a victory of his I am offered - a bronze cock - to the Tyndaridae: I believe the son of Phaedrus, son of Philoxenides.

In the temple of Isis, daughter of Inachus, is set the statue of Aeschylis, daughter of Thales, in fulfilment of the vow of her mother, Eirene.

Who art thou, O shipwrecked stranger ? Leontichus found thee here a corpse upon the beach, and covered thee in this tomb, with tears for his own hazardous life. For no quiet life is his either, but restless as the gull he roams the sea.

Orestes of old was happy, Leucarus, because though mad in all else, he was not seized by the greatest madness, nor tried the Phocian by the one test which proves the friend; nay, had he produced but one drama, soon would he by so doing have lost his comrade- even as I have no more my many Pyladae.

Whosoever ye be who pass the tomb of Cimon of Elis, know that ye pass the son of Hippaeus.

Menecrates of Aenus - for thou, it seems, wert not to be here for long - what, best of friends, made an end of thee ? Was it that which was the undoing of the Centaur? “ ’Twas the destined sleep that came to me, but wretched wine has the blame.”

Ye goats of Cynthus, be of good cheer ! for now the bow of Cretan Echemmas is laid up in Ortygia in the temple of Artemis, - that bow wherewith he made the great hill empty of you. But now he hath ceased, ye goats, since the goddess hath wrought a truce.

So mayst thou sleep, Conopiōn, as thou makest thy lover lie by this cold porch; so mayst thou sleep, O most unkind, as thou makest thy lover lie; but pity thou hast not met even in a dream. The neighbours pity, but thou not even in a dream. But the grey hair will presently remind thee of all these things.

OTHER EPIGRAMS ATTRIBUTED TO CALLIMACHUS

7.344b

Never, unless Leo had had my courage and strength would I have set foot on this tomb.

7.454

The cup of unmixed wine drained twice straight off has run away with Erasixenus the deep drinker.

13.9

From Chios, rich in wine, ploughing the Aegean comes many a jar, and many a one that brings us nectar, flower of the Lesbian vine.

13.10

O ship, who have carried off the only sweet light of my life, I beseech you by Zeus, the watcher of the harbour . . .

Fragments



Translated by A. W. Mair

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AITIA

INTRODUCTION

THE *Aitia* was an elegiac poem in four books. The title *Aitia*, i.e.. Causes, corresponds to the Latin *Origines*, the name of a work of M. Porcius Cato (“Senex historias scribere instituit. Earum sunt libri septem. Primus continet res gestas populi Romani, secundus et tertius unde quaeque eivitas orta sit Italica. Ob quam rem omnes Origines videtur appellasse” C. Nepos, *Cato* iii.). It is probable that Cato modelled his work upon the *Aitia* of Callimachus. Among the writings which Suidas ascribes to Callimachus is one *On the wonderful and paradoxical things in the Peloponnesus and Italy*. It cannot be a coincidence that Cato “in iisdem exposuit quae in Italia Hispaniisque aut fierent aut viderentur admiranda.” Attempts, like that of O. Schneider, to reconstruct the detailed plan of the work are rather futile. All that can safely be said is that the *Aitia* treated in a series of elegiac episodes all sorts of aetiological legends connected with Greek history, customs, and rites. The setting of the work was given in the form of a dream in which the poet imagined himself to be carried by the Muses from Libya to Helicon, where in answer to his questions they instructed him in all manner of legendary lore. The idea is borrowed by the Roman Callimachus, Propertius iv. 3. 1 “Visus eram molli recubans Heliconis in umbra,” etc.; cf iii. 26.31 f. “Tu satius memorem Musis (*Μούσαις μβμβλημένον*) imitere Philetam Et non inflati somnia Callimachi.”

AITIA TESTIMONIES

1. Callimachus is the cause — the scapegoat, the sport, the wooden mind — who wrote the *Causes of Callimachus*.
2. O greatly renowned Dream of the wise son of Battos, surely thou wert of horn, not of ivory. For thou didst reveal to us such things as hitherto we mortals have not known, both about the immortals and about the demigods, what time thou didst carry him away from Libya to Helicon and didst take and set him in the midst of the Pierides. And they in answer to his questions told him the Causes, both touching the primeval heroes and touching the blessed

gods.

3. Here you will not find Centaurs nor Gorgons and Harpies: our pages savour of humanity. But you, Mamurra, do not wish to know your own character nor to “know yourself”: you should read the *Aitia* of Callimachus.

4. The poet Euphorion, the *Ibis* and the *Aitia* of Callimachus, the *Alexandra* of Lycophron, and similar works are given as an exercise in exegesis to the “sons of the grammarians.”

5. And the Four Books of the greatest *Aitia*.

I. 1

Nor did the morn of the Broaching of the Jars pass unheeded, nor that whereon the Pitchers of Orestes bring a white day for slaves. And when he kept the yearly festival of Icarius' child, thy day, Erigone, lady most sorrowful for Attic women, he invited to a banquet his familiars, and among them a stranger who was newly visiting Egypt, whither he had come on some private business. An Ician he was by birth, and I shared one couch with him — not by appointment, but not false is the saw of Homer that God ever brings like to like; for he, too, abhorred the wide-mouthed Thracian draught of wine and liked a little cup. To him I said, as the beaker was going round for the third time, when I had learnt his name and lineage: “Verily this is a true saying, that wine wants not only its portion of water but also its portion of talk. So — for talk is not handed round in ladles, nor shalt thou have to ask for it, looking to the haughty brows of the cup-bearers, on a day when the free man fawns upon the slave — let us, Theogenes, put talk in the cup to mend the tedious draught; and what my heart yearns to hear from thee, do thou tell me in answer to my question. Wherefore is it the tradition of thy country to worship Peleus, king of the Myrmidons? What has Thessaly to do with Icos? And why with a leek and... loaf does a girl... at the procession in honour of the hero? As those who know say... that or about thine... and I know no other...” When I had said this [the stranger answered and said]: “Thrice blessed, verily thou art happy as few are, if thou hast a life that is ignorant of sea-faring. But my life is more at home among the waves than is the sea-gull.”

THE subject of this fragment is the story of Linos. According to Pausan i. 43 Psamathe, daughter of Crotopus, king of Argos, became mother of Linos by Apollo. In fear of her father she exposed the child who was killed by her fathers dogs. Apollo sent Poine to punish the Argives. Poine carried away the children from their mothers, until she was slain by Coroebus. A second plague came upon Argos, and Coroebus went voluntarily to Delphi to atone for the slaying of Poine. The Pythia forbade him to return to Argos, and told him to take a tripod from the temple, and, wherever he should let it fall, there to build a temple to Apollo and to dwell there. He dropped the tripod near Geraneia in the Megarid, where he founded the town of Tripodisci. His grave was in the agora at Megara, *cf. A.P. vii. 154.*

Conon 19 (Phot. *Bibl* p. 133 f. Bekker) gives a somewhat different account, according to which Linos was reared as his own child by the shepherd to whom he was given. When he was torn to pieces by the dogs, the secret of his birth became known to Crotopus, who condemned his daughter to death. In anger Apollo sent a plague upon Argos. When the Argives consulted the Delphic oracle they were told that they must propitiate Psamathe and Linos. So they honoured them in other ways and sent women and maidens to lament (*θρηνεῖν*) Linos. These mingling lamentations with prayers bewailed the fate of Psamathe and Linos and themselves. Thus arose the Linos-song. "And they named a month Lamb-month because Linos had been reared with the lambs and they hold a sacrifice, and a Lamb-festival on which day they kill any dogs that they find." As the plague did not cease, Crotopus in accordance with an oracle left Argos and founded a city in the Megarid which he called Tripodiscion and there dwelt. *Cf. Ovid, Ibis, 573 IF.; Stat. Theb i. 562 ff., Silv v. 5. 55.*

I. 2

[There is a month named] Arneios [after him and the days thereof are named] the Arneid days. And [Linus] died [torn by dogs]: and his [untimely fate as sung by minstrel] men and the wandering [of Crotopus...] I sing right on as I received it. Nor [did Apollo remain unheeding for ever] of his bride [of hapless fate, but to expiate a child's death] by the death of children [Poine, an

avenger of grievous wrath] came against the Argives, who [leapt upon their homes] and made empty-armed the mothers and lightened the burden of the nurses. Not so... in Argos....

I. 3 (11)

That man finds old age lighter whom boys love and, as if he were their father, lead by the hand unto his own door.

I. 4 (12)

And from his (Apollo's?) locks unguent ever flows.

I. 5 (13)

And as <she> by the waters of Asbystian Triton...

I. 6 (13a)

Telestorides, the four-year-old child of Damasus.

I. 7 (13c)

There are three peaks of Ida, Lectum, Gargarum. Phalacra. The last Callimachus mentions in *Aitia* i.

I. 8 (13d)

Athena... compelled the Locrians for a space of a thousand years to send to Ilios maidens selected. by lot. The story in Callimachus, *Aitia* i.

I. 9 (13e)

Coroebus, whom Callimachus mentions in *Aitia* i c I. 10 (4)

Tripodiscus... a village of the Megarid... Callimachus calls it a city in *Aitia* i.

II. 1 (106)

For whatsoever I bestowed in that hour upon my head, the delicate yellow unguents with the sweetsmelling-wreaths, all lost their fragrance straightway;

and whatsoever entered within my teeth and into the ungrateful belly, thereof naught remained until the morrow; but what I laid within my hearing ears, these things alone still abide for me.

II. 2 (19)

And she *a* lifted the great fragment of Hypsizorus and went up into the city.

II. 3 (20)

And how Zeus loved for three hundred years.

II. 4 (21)

Since she alone among cities knows to pity.

II. 5 (21a)

The daughter of Athamas.

II. 6 (22)

The sickle is called among the Sicilians *zanclon*. Callimachus mentions this in *Aitia* ii.

II. 7(24)

Dodona: it gets its name, according to Epaphroditus in his commentary on *Aitia* ii., from Dodona, one of the Oceanid nymphs.

II. 8 (25)

Egypt formerly suffered drought for nine seasons:

His conduct Phalaris imitated when he who invented the death by bronze and fire was the first to handse the bull. her attendant an apple inscribed with the words “*I swear by Artemis to marry Acontius.*” The attendant handed the apple to Cydippe who read the inscription and, realizing the oath by which she was unintentionally binding herself, threw it away. The father of Cydippe arranged a different marriage for his daughter; but always when the time for

the marriage arrived, Cydippe was seized by a mysterious illness. Three times this happened, but the fourth time the father went to Delphi to consult Apollo, and learnt that the whole mystery was due to the oath by which his daughter had unwittingly bound herself. By the advice of Apollo Cydippe's father fulfilled her vow.

III. i

And already the maid had been bedded with the boy, even as ritual ordered that the bride should sleep her prenuptial sleep with a male child both whose parents were alive. Yea, for they say that once on a time Hera — thou dog, thou dog, refrain, my shameless soul! thou wouldst sing of that which it is not lawful to tell. It is a good thing for thee that thou hast not seen the rites of the dread goddess: else wouldst thou have uttered their story too. Surely much knowledge is a grievous thing for him who controls not his tongue: verily this is a child with a knife.

In the morning the oxen were to tear their hearts in the water, seeing before them the keen blade. But in the afternoon an evil paleness seized her: seized her the disease which we banish to the goats of the wild and which we falsely call the holy disease. And then that ill sickness wasted the girl even to the gates of death. A second time the couches were spread: a second time the maid was sick for seven months with a quartan fever. A third time they bethought them again of marriage: a third time a deadly chill settled on Cydippe. A fourth time her father abode it no more but set off to Delphian Phoebus, who in the night spake and said. "*A* grievous oath by Artemis thwarts thy child's marriage. For my sister was not vexing Lygdamis, neither in Amyclae's shrine was she weaving rushes, nor in the river Parthenius was she washing her stains after the hunt: nay, she was at home in Delos when thy child swore that she would have Acontius, none other, for her bridegroom. But if thou wilt take me for thy adviser, thou wilt fulfil all the oath of thy daughter even as she announced. For I say that Acontius shall be no mingling of lead with silver, but of electrum with shining gold. Thou, the father of the bride, art sprung from Codrus: the Cean bridegroom springs from the priests of Zeus Aristaeus the Lord of Moisture: priests whose business it is upon the mountain-tops to assuage stern Maera when she rises and to entreat from Zeus the wind whereby many a quail is entangled in the linen mesh." So spake the

god. And her father went back to Naxos and questioned the maiden herself; and she revealed to him the whole matter. And she was well again. For the rest, Acontius, it will be her business to go with thee to her own Dionysias.

So faith was kept with the goddess, and her fellows straightway sang their comrade's marriage hymn, deferred no longer. Then I deem, Acontius, that for that night, wherein thou didst touch her maiden girdle, thou wouldst not have accepted either the ankle of Iphicles who ran upon the corn-ears nor the possessions of Midas of Celaenae. And my verdict would be attested by all who are not ignorant of the stern god. And from that marriage a great name was destined to arise. For, O Cean, your clan, the Acontiadae, still dwell, numerous and honoured, at Iulis. And this thy passion we heard from old Xenomedes, who once enshrined all the island in a mythological history: beginning with the tale of how it was inhabited by the Corycian nymphs whom a great lion drove from Parnassus: wherefore also they called it Hydrussa and how... dwelt in Caryae. And how they dwelt in it whose offerings Zeus of the War-Cry evermore receives to the sound of trumpets — Carians and Leleges together; and how Ceos, son of Phoebus and Melia, caused it to take another name. Withal the insolence and the lightning death and therewith the wizard Telchines and Demonax, who foolishly regarded not the blessed gods, did the old man put in his tablets, and aged Macelo, mother of Dexithea, whom alone the deathless gods left scatheless, what time for sinful insolence they overturned the island. And how of its four cities Megacles built Carthaea, and Eupylus, son of the heroine Chryso, the fair-fountained city of Iulis, and Acae... Poeëssa, seat of the fair-tressed Charités, and how Aphrastus built the city of Coresus. And blent therewith, O Cean, that old man, lover of truth, told of thy fierce love: whence came the maiden's story to my muse. For now I shall not sing of the foundations of cities...

III. 2(169)

And the youth attracted lovers whenever he went to school or bath.

III. 3 (102)

And many for love of Acontius when they drank the wine poured from their cups upon the ground Sicilian heel-taps c

III. 4 (26)

Wherefore upon every pretext he went to the country. *Cf.* Aristaenet i. 10 and on every excuse he went to the country.

III. 5 (101)

But graven on your bark may ye bear such writing as shall declare “Cydippe beautiful.”

Schol. Aristoph. *Ach.* 144: It was the peculiar custom of lovers to write the names of the beloved upon walls, trees, leaves: “Beautiful So-and-so.” So in Callimachus: But etc.; *cf.* Aristaenet.: Would, O trees, that you had understanding and voice, so that you might say “Beautiful Cydippe”; or might at least carry, graven on your bark, words to call Cydippe beautiful.

III. 6 (229)

Shameless me! why did I set such fear upon thee?

III. 7 (27)

As the guest of Mnesarchus said, so I agree.

III. 8 (28)

Βρέφος, the newly born child; properly of a human being. Callimachus in *Aitia* iii applies it also to a whelp.

IV. 1

.. When some day my Muse shall propitiate War. Surely, O thou who didst assist at the birth of the Graces and who didst bring to birth my Queen, not with lying lips did the minstrel call thee of perfect excellence and of perfect fulfilment; that minstrel with whom as he herded many sheep the Muses held converse beside the footprint of the swift Horse. Hail to thee and do thou come with prosperous weal. Hail, greatly hail to thee also, O Zeus! do thou save all the house of our kings! and I will visit the haunt of the Muses on foot.

IV. 2 (32)

Deipnias, a village of Thessaly near Larissa, where Apollo is said to have dined first on his return from Tempe after purification. And it was the custom for the boy who brought the laurel to dine when he arrived at this village. Callimachus [*Aitis*] iv.

Whence Deipnias receives him.

IV. 3 (33 b)

A certain Hero-at-the-stern is honoured at Phalerum]... this is Androgeos, son of Minos, so named because he was set up on the sterns of ships, as Callimachus tells in *Aitia* iv.

FROM UNCERTAIN BOOKS

1

The Actia was an ancient games' meeting, as Callimachus shows in his work on Games.

2

The equestrian contest with two-horse cars was invented by Enyalios, as Callimachus has written.. in the *Aitia*.

3

The Arcadians worship Artemis under the title of Artemis Hung, as Callimachus says in the *Aitia*. following reason. Some children who were playing about the temple — how many they do not say — found a rope, which they tied round the throat of the image of the goddess, saying 'Artemis is being hung.' When the people of Caphyae found out what the children had done, they stoned them to death. Whereupon an epidemic of miscarriage attacked their women, until the Pythian

4 (5)

His boy having fallen, the underlying sea had its name changed to the "Icarian" sea, as Callimachus tells in the *Aitia*.

Molorchus is mentioned by Callimachus in the *Aitia*.

Why is it not granted me to join right hand to right hand?] This was our ancestors' manner of salutation, the αἵτιον of which Varro has explained, following Callimachus, asserting that all their honour lay in the strength of their right hands; wherefore they paid respect to one another with that part of the body.

Anius was priest of Apollo at Delos. Thasus, visiting him at night, was torn by dogs; hence no dog has access to Delos, according to Callimachus.

THE LOCK OF BERENICE

OUR knowledge of this poem is derived mainly from the translation by Catullus, who in his 65th poem tells Ortalus that, his brother's death having made it impossible for him to write poetry, he is sending him a translation from Callimachus:

Sed tamen in tantis maeroribus,

Ortale, mitto Haec expressa tibi carmina Battiadae.

The translation referred to may well be the 66th poem of our editions, the *Coma Berenices*. We have small means of judging whether the poem is a strict translation or only a paraphrase.

Berenice was the daughter of Magas, King of Gyrene, who was a son of Berenice I, wife of Ptolemy I. Though long betrothed to Ptolemy III., she does not appear to have actually become his wife till after his accession to the throne of Egypt (which was at latest in 246 B.C.); cf. Callim lxvi. 1! "novο auctus hymenaeο." About the time that Ptolemy III. came to the throne his sister Berenice, daughter of Ptolemy Philadelphus, who had become the wife of Antiochus II. of Syria, was murdered, as was Antiochus himself, by Laodice, the divorced wife of Antiochus, who caused her own son Seleucus II. Callinicus to be proclaimed king. Thus broke out the *Λαοδίκειος πόλεμος* (CIG. 2905) or Third Syrian War.

On the departure of her husband for the war Berenice vowed to the gods for his safety a lock of her hair, which upon his return was dedicated in the temple of Arsinoë Aphrodite at Zepliyrium. The lock mysteriously disappeared. Thereupon Conon, the court astronomer, pretended to identify it with the delicate group of stars, thenceforth known as Coma Berenices, lying within the circle formed by Ursa Major, Bootes, Virgo, and Leo; cf. Catull lxvi. 65 ff. "Virginis et saevi contingens namque Leonis Lumina, Callisto iuncta Lycaoniae, Vektor in occasum, tardum dux ante Booten, qui vix sero alto mergitur Oceano"; cf. Hygin. *Astron* ii. 24, Hesych s. v. *Βερενίκης πλόκαμος*. The title of the poem is conjectural and the fragments are assigned to it on the evidence of Catullus.

THE LOCK OF BERENICE

1 (34)

And Conon beheld me in the sky, me the curl of Berenice which she dedicated to all the gods.

Schol. Arat. 146 Conon the mathematician, to please Ptolemy, made a constellation, "The Lock of Berenice," out of the Lion. That is what Callimachus means: "And Conon," etc.

2 (35)

But thee certainly from a little maiden I knew to be great-souled.

3 (35 b)

I swear by thy head and by thy life.

4 (35 c)

Perish the race of the Chalybes who brought to light that evil plant which springs from the earth!

5 (35 d)

[Do not ye new-wed brides enter the bridal bed] till to the star of Berenice [ye have offered perfumes].

6 (fr anon. 88)

By the utmost verge of the fervid Lion.

The obscure word *έλειήτης* is derived according to the *E.M.* "either from *έλη* = heat, which is called *έίλη*, with the addition of iota, or from *έλος* = marsh, because before being made a constellation they dwelt in marshes." The reference, in any case, of *έλειήταιο* and certainly of Catullus's "saevi" is to the heat at the time when the sun enters Leo in July, *cf.* Arat. 150 f.

BRANCHUS

And Callimachus has composed a whole poem, “Branchus,” in the (choriambic) pentameter: *e g.* “Gods who are well worthy of song, Phoëbus and Zeus, Didyma’s ancient founders.”

EPIGRAMS

THE following fragments are quoted by various writers from the *Epigrams* of Callimachus. There is some ground for supposing that Callimachus published a separate volume under this title. Thus Suidas *s. vv.* *Ἀρχίβιος, Ἀπολλώνιου, Ὑραγμαστικός. Τῶν Καλλίμαχου Ἐπιγραμμάτων* seems to imply such a volume. Cf. Plin. *Ep.* iv. 3. And Suid *s. v.* *Μαρίανος* tells us that Marianus, among other iambic paraphrases of the poets (Theocritus, Apollonius, Aratus, etc.), wrote “& paraphrase of Callimachus’s *Hecale, Hymns, Aitia*, and *Epigrams* in 6810 iambics.” Incidentally it may be noted that Suidas says the paraphrase of Aratus (our text, including the *Dissemeiae*, gives 1154 lines) occupied 1140 iambics.

1(70)

Blame himself wrote upon the walls: “Cronus is wise.” Behold the crows upon the roof are croaking, “What is a *Co-nex Sentence*?” and “What is the proof of Immortality?”

2(71)

And he (Phoenix) respected not the inscription which declared that “*I* the son of Leoprepes of Ceos lie here,” neither did he tremble before you, Polydeuces [and thy brother Castor], who, when the hall was about to fall, set me outside, alone of all the banqueters, when the house at Crannon, ah! me, tumbled on the mighty sons of Scopas.

3 (72)

A god to him is the holy *hyces* [*red mullet*].

4 (73)

Departing to Dyme in Achaia.

5 (74b)

The *Lyde* [an elegiac poem by Antimachus of Colophon] is a dull writing and not clear.

GALATEIA

(37 Schneider)

Or rather the gilthead holy fish, or perches and others that the infinite depth of the sea produces.

GRAPHEUM

(37 a Schneider)

And he drank the bitter wrath of the dog and the sharp sting of the wasp: he has venom from the mouth of both.

HECALE

THE story of Hecale is told by Plutarch, *Theseus* ch. 14: "Theseus, wishing to be actively employed, and at the same time to win the favour of the people, went out against the Marathonian bull, which was causing no small annoyance to the inhabitants of the Tetrapolis, and he overcame the bull and drove it through the city to exhibit it, after which he sacrificed it to Apollo Delphinus. Hecale and the legend of her reception and entertainment (of Theseus) seem to be not quite without some portion of truth. For the *demes* round about used to meet and hold a Hecalesian festival in honour of Zeus Hecalus, and honoured Hecale, whom they called by the pet name Hecaline, because when she entertained Theseus, who at the time was quite young, she addressed him as an old woman would and greeted him with that sort of pet names. When Theseus was setting out to the contest she vowed in his behalf to offer a sacrifice to Zeus if he came back safe. She died, however, before his return, and received the above mentioned honours, in return for her hospitality, by order of Theseus, as Philochorus relates."

It is obvious from the fragments that Hecale was represented as very old and very poor, and in both regards she became proverbial. *Priapea*, xii. 1 ff. (Baehrens, *Poet. Lat. Min* i. p. 61) "quaedam annosior Hectoris parente Cumaeae soror, ut puto, Sibyllae, Aequalis tibi, quam domum revertens Theseus repperit in rogo iacentem." Ovid, *Rem. Amor.* 747 f. "Cur nemo est Hecalen, nulla est quae ceperit Iron? Nempe quod alter egens, altera pauper erat." Statius, *Th* xii. Ô82 "nec fudit vanos anus hospita fletus."

It may be inferred further that the poem contained references to the birth of Theseus. The story was that Aegeus, king of Athens, being childless, consulted the oracle at Delphi. To interpret the oracle which he received he went to consult Pittheus of Troezen. Here he became father of Theseus by Aetlira, daughter of Pittheus. Leaving Troezen before the birth of Theseus, Aegeus hid his sword and shoes under a rock, telling Aethra that if and when their son was able to raise the rock and remove the sword and shoes, she was to send him to Athens with these tokens of recognition. This duly took place and Theseus was recognized as the son of Theseus (Plut. *Thes.* 3 if.).

THESE important additions to our knowledge of the *Hecale* are preserved on a piece of a wooden tablet now in the papyri collection of the Archduke Rainer in the Royal Library at Vienna, and were first published by Prof. Theodor Gomperz in vol vi of the *Mitteilungen aus d. Sammlung d. Papyr. Erzherzog Rainer*, Vienna, May 1893 (printed separately).

On the reverse side of the tablet are written two columns from the *Phoenissae* of Euripides. From the amount of the *Phoenissae* which is missing between these two columns it would seem that about three-fifths of the board have been lost by the breakage. That nothing is lost at the top is proved by the fact that the upper border is marked by two indented lines. Traces of a similar marking appear also at the side ends. The general character of the tablet and its contents— “a wooden tablet inscribed with part of a messengers speech from one of the three most read dramas of Euripides and a part, rich in mythological allusions, of one of the most celebrated works of Callimachus” — leaves no doubt that it was intended for school use.

For these and other details the reader is referred to T. Gomperz, *Hellenica*, vol ii., Leipzig, 1912, p. 273 f., If Aus der Hecale des Kallimachos,” where in an Excursus J. Zingerle discusses palaeographical details. The character of the writing, according to Wessely, assigns the tablet to the 4th century A.D. TWO different hands are distinguished, one of which wrote Columns I. and IV., the other Columns II. and III. From the nature of the subject matter, as well as certain palaeographical indications, Zingerle concludes that the columns were not written in their present order. Thus Column I. was written after Columns II. and III. and is a palimpsest.

The identification of the fragments was first made by Dr. W. Weinberger, who was associated with Dr. Zingerle in the examination of the tablet.

Clearest of all is the identification of Column IV. Of this v. 12 was already known from schol. Aristoph. *Frogs*, 1297; where it is assigned to Callimachus, and Suidas's v. ἡμαῖον, where it is assigned to the *Hecale*. Moreover *yalalaia* = *yalakti* v. 3, *λύχνα* v. 11, and a large part of v. 13 were already attested as belonging to Callimachus (fr. 551, 255, 278) by Herodian, *Et. Magn.*, and schol. Apoll. Rhod respectively.

As to Column I., internal evidence alone would be sufficient to refer it to the *Hecale* — the reference to Theseus and the Marathonian bull, etc., but, further, v. 6, apart from the first word, was already known from Suidas s v.

ἀστυρον, where it is assigned to Callimachus (fr. 288), and had already been referred to the *Hecale*. Also, the end of v. 14 occurs, with the addition of two more words, in Suidas *s v. στόρνῃσι*, and had already been referred by Ruhnken and others to the *Hecale* (fr anon. 59).

The identification of Columns II. and III. does not rest on any ancient citation. But the general character of the style, the nature of the contents — the story of Erichthonius, which is the subject of Column II., is known from a scholium on *Iliad* ii. 547 to have been treated in the *Hecale*, and in one form of the story a crow played a prominent part, which apparently is the theme of Col. III. — and the context in which they appear, leave no doubt as to the source of the fragments.

TESTIMONIES

1. This is the chiselled work of Callimachus; for on it, indeed, he shook out every reef of the Muses. It sings the cabin of hospitable Hecale and the toils that Marathon imposed on Theseus. His young strength of hand may it be thine to win, Marcellus, and equal praise of glorious life!

2. In these words he rebukes those who jeered at him as not being able to write a big poem: which taunt drove him to write the *Hecale*.

3. Hecale, the heroine, on whom also Callimachus wrote a poem: she who called (καλεῖν) all to her. The ancients called her by the pet name of Hecaline. And they offered sacrifice to her on account of her having entertained Theseus.

4. Such as the hospitable woman who was of old Marcellus 43-23 B.C., nephew of Augustus, whose early death was much lamented; Verg. *Aen* vi. 884. in the land of Acte (*i.e.* Attica), Hecale worthy of worship, whose story and her marvellous age the Muse of the ancient son of Battus told to the eloquent years."

5. And I sing the ways of the old woman of many guests and her death, and Theseus' capture.

On the other side [Theseus] fastened [the sheath] and therein put his sword. And when they beheld it, they all trembled before him and shrank from looking face to face on the great man and the monstrous beast, until Theseus called to them from afar: “Have courage and abide, and let the swiftest go unto the city to bear a message to my father Aegeus — so shall he relieve him from many cares:— ‘Lo! Theseus is at hand, bringing alive the bull from watery Marathon.’” So spake he, and, when they heard, they all shouted ““*Ie Paieon*” and abode there. Not the South wind sheds so great a fall of leaves, not the North wind even in the month of falling leaves, as those which in that hour the rustics threw around and over Theseus — the rustics who encircled him about, while the women crowned him with garlands.

1. 2.

But Pallas laid him, the ancient seed of Hephaestus within the chest,^a until she set a rock in Acte (Attica) for the sons of Cecrops: a birth mysterious and secret, whose lineage I neither knew nor learnt, but they themselves [*i.e.* the daughters of Cecrops] declared, according to report among the primeval birds, that Earth bare him to Hephaestus. Then she, that she might lay a bulwark for the land which she had newly obtained by vote of Zeus and the twelve other immortals and the witness of the Snake, the Acropolis, when two of Cecrops’ daughters opened the chest and beheld two serpents with Erichthonius. As Athena was bringing the hill which is now called Lycabettus, a crow (*κορώνη*) met her and told her that Erichthonius was discovered. Athena, when she heard it, threw down the hill where it now is, and she told the crow that, for her bad news, she must never enter the Acropolis” (Ainelesagoras *ap.* Antig. Caryst. *Ilist. Mirab* c. xii., *cf.* Apollodor iii. 14, Ovid, *Met* ii. 551 ff., Hygin. *Fab.* 166). The reference in v. 10 f is to the story of the contest between Athena and Poseidon for possession of Attica. Poseidon smote a rock on the Acropolis and produced a salt pool (*θάλασσα*). Then Athena, calling Cecrops to witness her possession (*κατάληψή*), produced an olive. Finally Zeus appointed the twelve gods as arbiters who decided in favour of Athena, *Κάκροπος μαρτυρήσαντος διτι πρώτη την ἐλαίαν ἐφύτευσεν*, Apollodor iii. 14. 1. Cecrops is called here the Snake, because he was represented as having the lower part of his body in snake form, in sign of his being earth-born: *Κέκρωσ αὐτόχθων, συμφυῆς ἔχων σῶμα ἀνδρὸς καὶ δράκοντος, τῆς Ἀττικῆς ἐβασίλευσε*

πρώτος (Apollodor *l c.*). The speaker appears to be the crow. came unto Pellene in Achaea. Meanwhile the maidens that watched the chest bethought them to do an evil deed... and undoing the fastenings of the chest...

1. 3 col iii.

.. but we crows alone are rejected [of the gods: for never did I (vex)] thy heart, O Lady...

.. but I would that I had been [voiceless then]. So much she abhors our voice and [suffers not] our race to call upon her name. [Mayst thou] never [fall] from her favour: ever grievous is the anger of Athene. But I was present only as a little child; for this is my eighth generation [but the tenth for my parents].

1. 4

“But evening it shall be or night or noon or morn when the raven, which now might vie for colour with swans, or milk, or the foam that tips the wave, shall put on a sad plumage black as pitch, the guerdon that Phoebus shall one day give him for his news, when he learns terrible tidings of Coronis, daughter of Phlegyas, even that she has gone with knightly Ischys.” While she spoke thus sleep seized her and seized her hearer. They fell asleep but not for long; for soon came a frosty neighbour: “Come, no longer are the hands of thieves in quest of prey: for already the lamps of morn are shining; many a drawer of water is singing the Song of the Pump and the axle creaking under the wagon wakes him that hath his house beside the highway, while many a thirled smith, with deafened hearing, torments the ear.

2 (41)

And all wayfarers honoured her by reason of her hospitality; for she kept an unbarred house.

3 (43)

Would that thou hadst died or danced thy last dance!

Suidas... “Since when boys catch an owl they lead it about, and it, being

unable to see, dances — so to say; or, when struck, as it is dying, it twists as if dancing. Callimachus mentions it in the *Hecale*.

4 (44)

The soft down of manhood was just springing on his cheek.

5 (45)

Where is the plain of Nepeia,Adrasteia theme of song.

6 (46)

The ox-driving (gadfly) which herdsmen call the goad of oxen.

7(47)

When on the burning lamp fiery snuff gathers abundantly.

8 (48)

Who distinguish Apollo from all powerful Helios and fair-footed Deoine from Artemis.

9 (49)

Nay, by my wrinkled hide, nay by this tree withered as it is!

10 (50)

The ripened olive and the wild olive and the white olive which she put away to swim in brine in autumn.

Athen.: Callimachus in the *Hecale* gives a list of olives. “The ripened olive...” Suid *s v.* γεργεριμον, the olive ripened on the tree, “the wild olive.. *i.e.* the olive bruised and so put away; “to swim...” he means the κολνμβάς. Cf. Nonnus: “And abundantly did Brongus put on the table the flower of autumn olive swimming in brine, imitating the kindly herdsman (Molorcus).”

11 (63)

The sow-thistle is also eaten — seeing that in Callimachus *Hecale* serves it to Theseus — both white and black.

12 (64)

(a) *Crethmon*, a vegetable; for Callimachus mentions it in the *Hecale*.

(b) “Of the same powrer is Sampier [*marg.* Or *Crestmarine*], so highly commended by *Hippocrates*: now is this one of the wild woorts which are usually eaten in salads: and certes, this is that very hearbe which the good country wife *Hecale* forgat not to set upon her bourd in a feast that she made (as we may read in *Callimachus* the Poet).” (Holland.)

13 (51)

.. watched my threshing-floor trodden by the oxen.

14 (52)

For while it is the same thing that appears to men, the selfsame people love and loathe: at eventide they love it, but in the morn abhor.

Olympiodorus: The identity of the morning and evening star is shown by Callimachus when he says in the *Hecale* “For while,” etc.

15 (53)

But she knew that he was the son of Aegeus.

16 (56 + 528)

And Melaenae abounding in hares.

17 (57)

Trinemeis, a deme of the Cecropid tribe.... Callimachus in the *Hecale* calls it Trinemeia.

18 (58)

Earth-eaters: *Le* poor, needy; implying that for lack of food they eat herbs

from the earth.

19 (59)

And he had, underneath, a tunic reaching to his feet.

Schol. Apoll. Rhod 1 c.: Some take στάδιος as “well-compacted,” as Callimachus says, etc.

20 (66)

For in Troezen under a hollow rock he put (his sword) together with his shoes.

21 (fr anonym. 331+fr. 51a)

When the boy should be able to lift with his hands the hollow rock, taking the Aedepsian sword....

22 (66 a)

And they held choral festivals in honour of the god of the Marshes.

23 (66 b)

For so the villagers round about called her.

24 (66 c)

(She) took down the long-stored logs.

25 (66 d)

Nay, by the (god).

Suid.: And Hecale said “nay by the...,” without adding the name of the god, a form of speech accommodated to piety.

26 (66e)

I do not inherit poverty from my fathers nor am I needy from my ancestors. I would, I would I had the third!

By the Rock of Pallas he means the Glaucopion in Attica which Callimachus mentions in the *Hecale*.

Colias, name of a temple of Aphrodite... mentioned by Callimachus in the *Hecale*.

He does not mean the Salamis off Athens, for that was anciently called Culuris, as also Callimachus says in the *Hecale*, but Salamis in Cyprus.

Go, kind among women, on that journey where aching sorrows do not pass; but often, mother, shall I remember thy hospitable cabin; for it was an inn open to all.

Wherefore only in that city the dead carry not a fee for the ferry, such as it is the custom for others to carry in the mouth to pay their passage on the ship of Acheron (a doit).

E.M.: *Danaces*, a barbarous coin, more than an obol, which used to be put in the mouth of the dead; Callimachus: "Wherefore, etc." *Cf.* Suid *s. v.* *πορθμήϊον*, a sailors hire; Callimachus: "Wherefore" etc. In Aegialus is a descent to Hades, where Demeter got news of her daughter, and, it is said, she granted them a remission of the ferryman's fee.

But of the goddess, even Pallas who hath me for her appointed messenger."

E.M.: *διάκτορος*; epithet of Hermes. In other poets used simply as "messenger." Callimachus has the epithet of an owl. "But..

He haled and the other [*i.e.* the bull] followed, a sluggish traveller.

Schol. Apoll Rhod.: Callimachus uses it of the defeated bull: "He..."

The sandals which the abundant mould had not rotted.

And from the bin she took loaves in plenty and set them down.

IAMBI

INTRODUCTION

THAT Callimachus was the author of a poetic work entitled *Iambi* — though it is not included in the list of his works by Suidas — was known from various citations referring to *Καλλίμαχος ἐν Ἰάμβοις* or *ἐν Χολιάμβοις*. Our knowledge of this work is now considerably increased by the discovery of the *Oxyrhynchus Papyri* 1011 (ed. A. S. Hunt, 1910) and 1363 (ed. B. P. Grenfell and A. S. Hunt, 1915). The latter, it is true, extends but to thirty lines, none of which is preserved entire, and nearly all of which are beyond restoration. Yet even so it is able to confirm an ingenious conjecture of Bentley (see *Iamb.* 5 (86) below). But the former preserves for us a considerable fragment of the *Iambi*, and, though large portions of it are in a state of hopeless mutilation, we are able to gain from it some knowledge of the nature and method of the work.

Metrically, the Papyrus makes it clear that the work was written not only in Iambic Trimeters and Choliambic (Scazon) Trimeters but also in Trochaic Tetrameters — not apparently in Trochaic Tetrameters Scazon (*i.e.* ending in I — instead of — | —), which were sometimes written by Hipponax (Diog. Laert i. 84). As to Callimachus' management of those metres we learn various details, *e.g.* that in his Choliambics he did not permit a spondee in the 5th foot but did allow an anapaest in the 2nd and 4th; and that he frequently neglected the caesura in his Trochaic Tetrameters.

As to the contents of Papyrus J011, it preserves for us the opening lines of the *Iambi* and proves the truth of what was previously only a conjecture, that Callimachus appears in the character of the New Hipponax or Hipponax *redivivus* who returns from Hades not to pursue his quarrel with Bupalus, but to sing a new song.

Two episodes are preserved in sufficient completeness to give us quite a good idea of the style and character of the work — the episode of the Cup of Bathycles and that of the Quarrel of the Olive and the Laurel. The latter explains itself, but a word of explanation is perhaps necessary in regard to the first.

Diogenes Laertius i. 27 ff gives us, in his life of Thales, various versions of

the legend. Certain Ionian youths bought from some fishermen of Miletus their “shot” (βόλος). A tripod being fished up, a dispute ensued, until the Milesians sent to Delphi to consult Apollo, who declared the tripod to belong to “him who is first of all in wisdom.” So it was given to Thales, who passed it on to another, and he to a third, and so on until it came to Solon, who declared that “the god was first in wisdom” and sent the tripod to Delphi. “A different version of the story,” says Diogenes Laertius, “is given by Callimachus in his *Iambi*, which he took from Maeandrius of Miletus (author of *Μίλησιακά*, a work on the antiquities of Miletus). According to this version Bathycles, an Arcadian, left a cup (φιάλη) with instructions that it be given τῶν σοφῶν τῷ ὀνηϊστῷ. It was presented to Thales, and in the course of its circuit to Thales again. He sent it to Apollo at Didymi with the dedication, according to Callimachus. The son of Bathycles who carried round the cup was called Thyron, according to Eleusis, *On Achilles*, etc.” Diogenes, gives other versions of the story. According to one, the prize was a golden cup presented by Croesus; according to another it was a tripod offered by the Argives; or it was a tripod belonging to a ship of Periander, which was wrecked on its way to Miletus, the tripod being recovered by some fishermen; or, finally, it was a tripod wrought by Hephaestus and given by him as a wedding-present to Pelops, from whom it passed to Menelaus. When Paris carried off Helen, he took the tripod also, but Helen threw it into the sea off Cos, prophesying that it would be a bone of contention. So it came to pass afterwards that some men of Lebedos bought the draught of some Coan fishermen, who, when they fished up the tripod, refused to fulfil their bargain. The Lebedeans appealed to their metropolis Miletus, which declared war on Cos. After many on both sides had fallen, an oracle told them to “give it to the wisest.” Both parties agreed to give it to Thales who, after circulating it, dedicated it to Apollo at Didymi.

IAMBI

Hear ye Hipponax! Nay indeed I come from that place where they sell an ox for a penny; bringing an iamb which sings not the quarrel with Bupalus, but news [such as a dead man might have for the living].

O Apollo! [they throng] like flies beside a goatherd or [many as] the wasps [that buzz about the priest] after a Delphian sacrifice. O Hecate! what a crowd! [On you, poor wretches, Charon] will expend his breath, baring his [napless] coat. Let there be silence and write down my tale.

One Bathycles an Arcadian — I will not lead you, Sir, by a long [path of words]; for I myself have no great leisure to tarry hard by the stream of Acheron — was [one of the rich from of old] and he had all those things wherewith the gods know to [perfect their favours] to men.

* * *

Some here, some there he set the spindles; for a string held them ready for the maidens to twirl.

He sailed to Miletus; for the victory fell to Thales, who was a man of clever mind in general and who was said to have mapped out the little stars of the Wain by which the Phoenicians sail. And the prelunar visitor-by happy luck found the old man in the temple of Apollo of Didymi scratching the ground with a cane and drawing the figure which the Phrygian Euphorbus discovered: who first of men drew triangles and scalenes and the seven-length circle and who bade men abstain from eating living things: and his teaching was hearkened to, not by all but by some misguided men.

To him he spake thus: "... that cup of solid gold my father enjoined me to give to him who is best of you, the Seven Wise Men. And I present the prize to thee." Then Thales smote the ground with his staff and taking his chin in one hand he said: The gift [I do not refuse,] but if thou... Bias...

Fol. 3 recto

But anyone who sees him will say "There is Alcmeon" and "Flee! he's going to strike!" he'll cry, "flee from the man! rolling his tongue, like a dog when he drinks exercises his throat.... green figs...

.. in the reign of Cronus. [But anon,] they say, Zeus [changed all things] to the contrary [and in no happy mood], Zeus, the just, dispensing injustice, he robbed four-footed things of speech and, as if we had not strength enough even to bestow on others, he changed this hapless race to human kind. And the empty-witted people [chatter] more than the dainty-loving parrot: the tragedians have the voice of them who make the sea their home; and all the [hymnists,] garrulous and wordy, have their birth therefrom, Andronicus. This is the tale of Aesop of Sardis, whom, when he sang his story, the Delphians received in no kindly wise.

.. life is turned topsy-turvy...

Fol. 4 recto

.. I had a good education.

.. and gods inactive.

... wickedly destroyed.

.. would have been the best.

Hear now the tale. Once upon a time on Tmolus, [the ancient Lydians] say, the Laurel had a quarrel with the Olive. For she was a [long-branched] and beautiful tree,... shaking her boughs....

Fol. 5 verso

.. The left "side white as the belly of a water-snake, the other, which is mostly exposed, smitten by the sun. But what house is there where I am not beside the doorpost? What seer or what sacrificer carries me not with him? Yea, the Pythian priestess hath her seat on laurel, laurel she sings and laurel hath she for her bed. O foolish Olive, did not Branchus, when Phoebus was wroth with the sons of the Ionians, make them whole by striking them with laurel and uttering twice or thrice in no clear tone his spell?

And I go to feasts or Pythian dance, and I am made the prize of victory. The Dorians cut me on the hill-tops of Tempe^d and carry me to Delphi, whenever the holy rites of Apollo are celebrated. O foolish Olive! sorrow I do not know, nor wot I the path of him that carries the dead, for I am pure; and men tread not on me, for I am holy. But with thee, whenever men are to burn a

corpse or bestow it in the grave — with thee they wreath themselves and thee they strew by ordinance under the sides of him who breathes no more.”

Thus she, boasting. But the mother of oil answered her very quietly. “*O* altogether barren of that I bear, Laurel, like the swan, thou singest sweetest at the end. Do I not know my part in those things? I help to speed those whom Ares slays and [I attend the funeral] of chieftains who [nobly die]. And when the children carry to the tomb a white-haired grandmother or some aged Tithonus, it is I who go with them, it is I who am strewn upon their path, doing them a greater service than thou to those who bring thee from Tempe. And as to the matter whereof thou spakest, even in that am I not greater than thou? For the festival at Olympia is greater than that at Delphi. But silence is best. For my part I say nothing of thee either good or unkind, but indeed the birds among the leaves have long while been muttering such things, as they sit chattering together: (Who discovered the laurel. ’Twas the earth that gave her birth, as she gave birth to the ilex, the oak, the galingale, or other shrub. Who discovered the olive? Pallas when she contended with the Dweller among Seaweed for Acte, and the ancient man, a snake in his lower parts, acted as judge. That is one fall against the Laurel. Who of the ever-living ones honours the Olive, who the Laurel? Apollo honours the Laurel, Pallas the Olive which she herself discovered. This bout is even, for I distinguish not between gods.

What is the Laurel’s fruit? For what shall I use it? Eat it not nor drink it nor use it to anoint. The Olive’s fruit pleases in many ways: inwardly So she spake. And the heart of the other was pained by her speech, and she was angrier than before. Alas! Alas! next it is likely [they would have come to blows], had not... who was not far from the trees, said: “Wretches! let us cease, lest we become too embittered. Let us not speak evil of one another! Nay, even these things....” Then the Laurel, like a wild bull, glared at her and said: “*O* evil thing of shame, do not thou bid me be patient, as if thou wert one of us. Verily thy neighbourhood stifles me.”

Fol. 6 verso the minstrel rages horn-wise.

He examines the stranger who, he declares, is a slave and a thing of sale.

Ephesus whence they who would write the halting metres not unwisely light their torches.

They talk in Ionic and Dorian and a mixture of the two.

2 (89)

Solon; and he sent it to Chilon.

3 (96)

Again the gift returned to Thales.

4(95)

Thales presents me to the Lord of the people of Neileus, having twice received this prize.

5 (86)

Come hither all together to the temple before the wall, where the old impostor who feigned the ancient Panchaeon Zeus scrapes his unrighteous scriptures.

6 (76)

Whom Agamemnon, as the legend tells, established — the goddess to whom the tailless and the one-eyed are sacrificed.

Schol. Aristoph.: Euphronius says that in Amarynthus (in Euboea) Artemis was worshipped as Colaenis (“hornless”), because Agamemnon sacrificed to her a hornless ram made of wax. In reference to her Call, says, etc.

7 (77)

For no hireling Muse do I cherish, like the Cean descendant of Hyllichus.

8 (87)

It was that year when the winged fowl and the dweller in the sea and the four-footed creature talked even as the clay of Prometheus.

Clem. Alex.: The philosophers call the body earthy... Callimachus says

expressly, “It was, etc.”

9 (93 b)

I am the meanest of all trees.

Pseudo-Tryphon.: In Callimachus the olive ironically says, “I am, etc.”

10 (78)

And straightway the sharpest of the youths.

11 (82)

And not so sped Areion, the Arcadian horse, beside the shrine of Apesantian Zeus.

12 (82 a)

We ask the boon of learning easily, the gift of Hermes.

13 (82 b)

All the Aphrodites — for the goddess is not one goddess only — are excelled in wisdom by Aphrodite of Castnion; for she alone rejoices in sacrifice of swine.

Strabo: Callimachus says in his *Iambi* that Aphrodite of Castnion excels all the Aphrodites (for she is not a single goddess) in wisdom since she alone accepts sacrifices of swine.

14 (83 c)

O Muses fair and Apollo to whom I make libation.

15 (84)

Not early for us did the tragedian wake....

16 (98 c)

Some tragic muse with her tropes....

17 (98 b)

But now thou talkest much vapour.

18 (98 d)

I am greedy of getting information.

19 (88)

They coughed as if drinking vinegar.

20 (98 a)

The fire which thou didst kindle has gone on to be a great flame.... Restrain thy steeds eager for the race nor run a second turn... lest on the turning-post they wreck the car and thou come tumbling down.

21 (82 d)

Hail, Eucoline!

FRAGMENTS OF UNCERTAIN LOCATION

1 (103)

And it (the wild celery) shall the sons of Aletes, when in the presence of the god Aegaeon they celebrate a festival more ancient by far than this, appoint to be the token of victory in the Isthmian games, in rivalry of those at Nemea; but the pine they shall reject, which aforetime crowned the combatants at Ephyra.

2 (104)

Some by the Illyrian waters stayed their oars and beside the stone of fair-haired Harmonia, become a snake, they founded a town, which a Greek would call the city of Exiles, but their tongue named it Polae.

3 (105)

Not yet the polished work of Scelmis wert thou, but still according to ancient custom only a board unpolished by the carver's knife. For in such wise did they in those days establish their gods: yea, in Lindos also did Danaus set up for Athene an unsculptured board.

4 (67)

More lightly do his sorrows press upon a man — of thirty parts it takes one part away — when to a friend or fellow traveller, or to the unheeding idle winds at least, he tells his griefs.

5 (107)

O ye who cast greedy eyes upon the youths, would that ye would love the young as Erchius defined for you that youth should be loved; so should ye possess a city of goodly men.

6 (108)

To whom the wrathful spouse of Zeus gave Argos to keep, albeit it was her own possession, to the end that it might be a stern labour for the bastard

offspring of Zeus.

7 (111)

Where the tremendous wave raised by mighty winds...

8 (112)

Calliste in former times, but afterwards named Thera, mother of our fatherland of goodly horses.

9 (113 a, b)

(a) (Apollo) Aegletes, and Anaphe nigh to Laconian Thera.

(b) Beginning with the story how the heroes sent by Aeëtes of Cyta sailed again to ancient Haemonia.

10 (114)

Ship that hast carried away from me my only light, the sweet light of my life,
I entreat thee by Zeus, Watcher of Havens...

11 (115)

Comes many a jar across the Aegean from Chios rich in wine, and many a jar
that brings nectar, the flower of the Lesbian vine.

12 (116)

Apollo, too, is in the choir; I hear the lyre; I note the presence of the Loves;
Aphrodite, too, is here.

13 (117)

As Hermes, god of Pherae, agrees, I belong to the fugitive.

14 (118)

The cloistered maiden, who, her parents say, hates marriage talk even as
perdition.

15 (120)

Hail! thou of the heavy staff, who by command didst perform labours six times two, but of thine own undertaking many times many.

16 (121)

Be ye gracious now and lay your anointed hands upon my elegies, that they may endure for me many a year.

17 (122)

For among the Athenians also beside the holy dwelling pitchers sit, a symbol not of ornament but of wrestling.

18 (123)

And evermore to burn for them honey-sweet cakes is the duty of the sober priestesses, daughters of Hesychus.

19 (124)

And about his head was set a round felt cap, newly come from Haemonia, a defence against the noontide heat.

20 (125)

There stood out from her head her broad headgear, a shepherd cap, and holding in her hand a shepherd's staff...

21 (126)

Ye Heroines, queens of Libya, who look upon the folds of the Nasamones and the long sands, bless ye my mother in her life.

22 (127)

Lambs, dear boy, were the companions of thy youth, lambs were thy comrades and thy sleeping-place the sheepfolds and the pastures.

23 (132)

Who with pure eyes cannot look upon sinners.

24 (133)

If Prometheus fashioned thee and thou art not made of other clay.

25 (135)

But, as they sped like the winds, none saw the track of the wheels.

26 (136)

Things were said of Peleus, whereof may none slip through my teeth!

Schol. Pind.: So Pindar knows of the death of Phocus but avoids speaking of it. Probably the passage in Callimachus should be rendered in the same way: "Things were said..." — because the women reproached him with the death of Phocus.

27 (137)

If thou knowest God, thou knowest that everything is possible for God to do.

28 (139)

And third the tree which is named after Perseus, whereof he planted a scion in Egypt.

29 (140)

And, wreathed about his head, he wears a curly garland of garlic.

30 (141)

And I met (him) beside the field of Apollo Lyceios that always shines fair with oil.

31 (142)

And the hide that becomes headgear for a man, a defence against snow and missiles.

32 (143)

Who fled from Arcadia and settled beside us, an ill neighbour.

33 (144)

I refused to hearken to Death who called me long ago, that — not long after — I should mourn thee dead.

Suidas: μή as prohibitive particle is found in Callimachus in place of ou. “*I refused...*,” *i.e.* I did not die before this so that not long after I should lament thy death.

34 (149)

A cloak fastened with buckles of gold.

35 (150)

And often I drave sleep from my *eyes*.

36 (155)

In Paros are women fair and robed in shining raiment.

37 (157)

Such loaves as women bake in the ashes for herdsmen.

38 (158)

And land-surveyors when they cast their ropes from end to end.

39 (159)

Chisels and level and lead that is let down.

40 (161)

The guest bringing from the underworld the snaky beast.

41 (165)

And seek not from me a loud-sounding lay.

42 (167)

And diver gulls coming forth from the sea at noon.

43 (173)

But he being foolish and regarding no omen.

44 (174)

O thou that hast wrought folly and shalt suffer hateful things.

45 (176)

Skilled to bewail the white-flecked bull.

46 (178)

Asking back again her own well-wrought stirrer.

47 (179)

Always the gods give small things to the small.

48 (181)

And on the left arm a full flask.

49 (184)

Scylla, a lecherous woman and not falsely named

50 (185)

They founded (a city) nigh to the flanks of Brilesos.

Galen: 'lagoves' is to be understood not in the usual sense but as Callimachus uses it of Mt. Brilessos.

51 (187)

Phoebus visits the Hyperborean sacrifices of asses.

52 (188)

Fat sacrifices of asses delight Phoebus.

53 (190)

They ask their evening meal and stay their hands from work.

54 (195 + 465)

To behold again Mecone, seat of the Blessed, where first the gods cast lots
and apportioned their honours after the war with the giants.

55 (196)

O stranger, I begin to sing the marriage of Arsinoë.

56 (197)

Erginus, son of Clymenus, excellent in the (short) footrace.

57 (198)

He left Elis, the abode of Zeus, to be ruled by Phyleus.

58 (201)

And often they drank rich oil from the lamp.

59 (202)

Leaving Rhegium, the city of Iocastus son of Aeolus.

60 (203)

And some by the crooked track of the ox-headed Araethus.

61 (205)

And groats of pottage dripping on the ground.”

62 (207)

Her he begat with Erinys of Tilphosa.

63 (209)

So long as the Phocaeans' mighty mass of metal remains in the sea.

64 (211)

Hanging on his shoulders the hide of the beasts

65 (212)

And these things were thus to be fulfilled in after time.

66 (213)

For in place of Parthenius thou wert called Imbrasmus.

67 (214)

(The rod), at once a goad for oxen and a measure of land.

68 (215)

They send from the Rhipaeon mountain where chiefly...

69 (216)

Together he took litter and filth of the midden.

70 (217)

A Sidonian galley brought me here from Cyprus.

71 (218)

And no longer did he hold the sovereignty of the Phthians.

72 (219)

Let me die when I hear that he has breathed his last.

73 (220)

And Pallas when the Delphians established her as Pronaia.

74 (221)

Until he came (it came) to the exchange of Calauireia.

75 (223)

The hymn of wine-smitten Archilochus.

76 (224)

To bring horses from the Eurotas abounding in mint.

77 (225)

When she was still ungirdled and her mantle pinned on one shoulder.

78 (226)

I am the Wonder of Calydon and I bring Aetolian war.

Schol. Eur. *Phoen.*: Aetolian war: because he had on his shield the battle of the (Calydonian) boar.

79 (227)

Theogenes, cleave not thou the hand of Cillicon.

80 (228)

Animals whose brushes are always well grown.

Schol. Nicandr.: Andreas says of the yew that it abounds in Aetolia, and that those who sleep on it die. Theophrastus says nothing of human beings, but only that bushy-tailed animals die if they eat of it. By bushy-tailed animals he means oxen or mules.....

Aelian: I hate scorpions but I love men. Callimachus sings of a tree-growing in Trachis called “yew,” which, if four-footed things approach and eat at all, they die.

81 (232)

Ordinary meal, from which the mill-woman has sifted nothing coarse.

82 (233 + 458)

Trap and spring well skilled to leap afar; and in the two snares (she) put deadly bait.

83 (237)

(She) made him sit upon a stool.

Aelian l c to confuse *ἐρπétá*, meaning “animals” generally (Hesych s v.), with *ἐρπétà* in special sense of “serpents.” Schneider defends Aelian by assuming that he is referring to some other (possibly prose) passage of Callimachus. M. Wellmann, *Hermes* xxiv. (1889), p. 542, agrees with Bentley.

84 (238)

And ten dice (he) took for fee.

85 (239)

I will give thee straightway, dear boy, five newly-polished dice made from a Libyan antelope.

86 (240)

As much as he loved the rich morsel.

87 (241)

His birth I know *not*.

88 (242)

And he did not unroll secret writings.

89 (244)

And if ever they cast the warp, the beginning of the robe/

90 (247)

And lapped therefrom the dark blood.

91 (249)

Staying the deadly horn of the beast.

92 (250 a)

Which most of all the bellies of cattle desire.

93 (250 b)

And they will carry off (as prize) not a racehorse nor a cup that would hold an
ox.

94 (252 a)

Or, as the old tale is, that...

95 (252 b)

Where old flowers of poppy and...

96 (254)

Like thereto is the writing of the man of Cos.

97 (256)

And sweetest then to parents are their sons...

98 (263)

And horse urged by the rider's heel.

99 (264)

When the tripod of its own motion declared to them.

100 (266)

Or over the unkempt Hill of the Charités.

101 (268)

And withal to burn in the flame wheaten cakes to the gods.

102 (272)

He settled beyond the sea who unwittingly <slew> Alcathous.

Schol. Soph.: $\tau\iota\varsigma$, not interrogative but for the article. For $\tau\iota\varsigma$ as article *cf.* Callimachus: “He” etc.

103 (273)

Why wakest thou the sleeping tear?

104 (277)

But when they were weary with wandering in search.

105 (283)

The Pelargic wall of the Tyrrhenians.

106 (323 + 286)

Ah! verily, that I might strip off again this old age!

107 (287)

That I did not make one continuous poem.

108 (292)

Plague upon you, baleful children of envy!

To walk in paths where no wheel comes and not to follow the tracks of others.

Olympiodorus: And it was a Pythagorean precept to avoid the highways, like the precept (of Callim.) “To walk,” etc.

And ward off unenviable *woe*.

Lest one say of me that I did but wake the brazen gong at Dodona.

ἀλκαία is properly said of the lion’s tail, but Callimachus uses it improperly of mice:

They singed their tails.

Speak, most glorious one, with fuller throat.

Marathon is called by Callimachus *εννότιος*, *i.e.* moist or watery.

For truly Troilus wept less than Priam.

The dragoness Delphyne.

The three-forked island (that lies) upon deadly Enceladus.

Schol. Pind.: Pindar says that Aetna lies upon Typhon, Callimachus says upon Enceladus.

118 (418)

For God hath not granted to woeful mortals even laughter without tears.

119(419)

The base man sells all for silver.

120 (420)

The Muses set him when a little child upon their knees

121 (422)

Let me have no good thing unknown to a friend.

122 (428)

To share (whose) hearth some evil fate brought me from Coloni.

123 (435)

Who anhungered pass my plough.

124 (438)

And they, even as a-coiling snake lifting its neck from its lair...

125 (442)

I sing naught that hath not its witness.

126 (443)

Whom Brennus from the Western sea... brought for the overthrow of the
Hellenes.

127 (445)

And no mortal man knoweth whence he travels.

128 (451)

For the eyes are as ignorant as the ears are knowing.

129 (455)

Ah! would that they had never even met!

130 (460)

Not parsimonious of the Muses am I.

131 (466)

And even from of old the Thessalian hailes the slayers of the dead around their tomb.

132 (469)

By the well of Callichorus thou didst sit, having no tidings of thy child.

133 (471)

Some said that Titanian Eurynome was her mother.

134 (473)

But, for infants, the grey-haired and the child, the young man and the middle-aged.

135 (474)

Then he drives a wolf-bitten Atracian colt.

136 (475)

Water there is and earth and the baking kiln.

137 (476)

We suffer in misery; all at home is expended.

138 (477)

Straightway Centhippe and many-cliffed Prosymna.

139 (478)

Where (they worship) Deo and the spouse of Clymenus, host of many guests.

140 (481)

Measure not wisdom by a Persian chain.

141 (482)

The beast which is not mentioned in the early hours.

Galen: The foolish person is called ‘*euthes*’ (lit of good character, decent, honest) in the same way that men call the pig “sweet” by way of euphemism when it is sacrificed to the gods, and the ape “pretty” — for the ape also people avoid calling by its own name, as Callimachus says “The beast,” etc.

Lucian: At any rate if one were to see women when they rise in the morning after a night in bed, he would think them uglier than the beasts whom it is ill-omened to name in the early hours.

142 (485)

And the *persea*, for which she foreswore her mourning.

143 (487)

In the beginning we have keenest rage.

Choeroboscus: Since according to Thucydides “in the beginning all are keener to take part” and Callimachus also says the same thing, “In the beginning” etc.

144 (488)

Friends who were not ignorant of the Muse.

145 (489)

Like a child, yet the tale of her years is not small.”

146 (490)

To produce, but to thunder belongs not to me but to Zeus.

Cf. Plutarch: I am a clever poet and write not bad verse, but “to thunder” etc.

147 (491)

The Parian is pleased to sacrifice <without flutes> and garlands.

148 (491b)

A farmer cutting the seed-furrow.

149 (493)

And he came from the Italian walled town of the Locrians as their defender.

Whose task it is to weave the sacred robe of Hera.

151 (497)

Who in their wandering life roam from field to field.

152 (501)

This is the holy course of Anubis.

153 (503)

Be gracious Lady of the Helmet, Fighter in the Gate.

154 (504)

By blood partly of the race of Euxantius.

155 (505)

Bridegroom Demophoon, unrighteous guest.

156 (513)

An ox under the yoke.

157 (524)

(Gaudos)... Calypso's little isle.

158 (537)

That man is heedless of the Muses.

159 (538)

I was a servant of the house of the Philadelphi.

160 (539)

The star that bids the shepherd fold, which passes to his setting with the sun.

161 (541)

Who devised the Italian harmony.

162 (542)

Eagerly eating his dewy food.

163 (543)

The choir of Apollo Maloeis came singing.

The Greek Texts



The Acropolis of Athens — in later years Callimachus was educated at Athens.

List of Greek Texts



In this section of the eBook, readers can view the original Greek texts of Callimachus' works. You may wish to Bookmark this page for future reference.

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Hymns

HYMN I. TO ZEUS

Ζηνὸς ἔοι τί κεν ἄλλο παρὰ σπονδῆσιν αἰεῖδεν
λώϊον ἢ θεὸν αὐτόν, αἰεὶ μέγαν, αἰὲν ἄνακτα,
Πηλαγόνων ἐλατῆρα, δικασπόλον Οὐρανίδησι;
πῶς καὶ νιν, Δικταῖον αἰέισομεν ἠὲ Λυκαῖον;
ἐν δοιῇ μάλα θυμός, ἐπεὶ γένος ἀμφήριστον.
5 Ζεῦ, σὲ μὲν Ἰδαίοισιν ἐν οὔρεσιν φασὶ γενέσθαι,
Ζεῦ, σὲ δ' ἐν Ἀρκαδίῃ πότεροι, πάτερ, ἐψεύσαντο;
‘Κρῆτες αἰεὶ ψεῦσται’· καὶ γὰρ τάφον, ὃ ἄνα, σεῖο
Κρῆτες ἐτεκτῆναντο· σὺ δ' οὐ θάνες, ἐσσί γὰρ αἰεῖ.
ἐν δέ σε Παρρασίῃ Ῥεῖη τέκεν, ἥχι μάλιστα
10 ἔσκεν ὄρος θάμνοισι περισκεπές· ἔνθεν ὁ χῶρος
ιερός, οὐδέ τί μιν κεχρημένον Εἰλειθυίης
ἔρπετόν οὐδὲ γυνὴ ἐπιμίσγεται, ἀλλὰ ἐ Ῥεῖης
ὠγύγιον καλέουσι λεχώιον Ἀπιδανῆς.
ἐνθα σ' ἐπεὶ μήτηρ μεγάλων ἀπεθήκατο κόλπων,
15 αὐτίκα δίζητο ρόον ὕδατος, ὃ κε τόκοιο
λύματα χυτλώσαιο, τεὸν δ' ἐνὶ χρῶτα λοέσσαι.
Λάδων ἄλλ' οὐπω μέγας ἔρρεεν οὐδ' Ἑρύμανθος,
λευκότατος ποταμῶν, ἔτι δ' ἄβροχος ἦεν ἅπασα
Ἀζηνίς· μέλλεν δὲ μάλ' εὐυδρος καλέεσθαι
20 αὐτίς· ἐπεὶ τημόσδε, Ῥεῖη ὅτε λύσατο μήτηρ,
ἣ πολλὰς ἐφύπερθε σαρωνίδας ὑγρὸς Ἰάων
ἤειρεν, πολλὰς δὲ Μέλας ὤκχησεν ἀμάξας,
πολλὰ δὲ Καρίωνος ἄνω διεροῦ περ ἐόντος
ἱλουὺς ἐβάλλοντο κινώπετα, νίσσετο δ' ἀνήρ
25 πεζὸς ὑπὲρ Κρᾶθίν τε πολύστιόν τε Μετώπην
διψαλέος· τὸ δὲ πολλὸν ὕδωρ ὑπὸ ποσσὶν ἔκειτο.
καὶ ῥ' ὑπ' ἀμηχανίης σχομένη φάτο πότνια Ῥεῖη
‘Γαῖα φίλη, τέκε καὶ σύ· τεαὶ δ' ὠδῖνες ἐλαφραί.’
εἶπε καὶ ἀντανύσασα θεὴ μέγαν ὑψόθι πῆχυν
30 πλῆξεν ὄρος σκῆπτρῳ· τὸ δὲ οἱ δίχα πουλὺ διέστη,
ἐκ δ' ἔχεεν μέγα χεῦμα· τόθι χροὰ φαιδρύνασα,
ὦνα, τεὸν σπεῖρωσε, Νέδη δὲ σε δῶκε κομίσσαι

κευθμόν ἔσω Κρηταῖον, ἵνα κρύφα παιδεύοιο,
πρεσβυτάτῃ Νυμφέων, αἷ μιν τότε μαιώσαντο,
35 πρωτίστη γενεῇ μετὰ γε Στύγα τε Φιλύρην τε.
οὐδ' ἀλίην ἀπέτεισε θεῇ χάριν, ἀλλὰ τὸ χεῦμα
κεῖνο Νέδην ὀνόμηνε· τὸ μὲν ποθὶ πολὺ κατ' αὐτὸ
Καυκῶνων πτολίεθρον, ὃ Λέπρειον πεφάτισται,
συμφέρεται Νηρῇ, παλαιότατον δέ μιν ὕδωρ
40 υἱῶνοι πίνουσι Λυκαονίης ἄρκτοιο.

εὖτε Θεὸν ἀπέλειπεν ἐπὶ Κνωσοῖο φέρουσα,
Ζεῦ πάτερ, ἡ Νύμφη σε (Θεναὶ δ' ἔσαν ἐγγύθι Κνωσοῦ),
τουτάκι τοι πέσε, δαῖμον, ἅπ' ὀμφαλός· ἔνθεν ἐκεῖνο
Ὀμφάλιον μετέπειτα πέδον καλέουσι Κύδωνες.
45 Ζεῦ, σὲ δὲ Κυρβάντων ἐτάραι προσεπηχύναντο
Δικταῖαι Μελῖαι, σὲ δ' ἐκοίμισεν Ἀδρήστεια
λίκνῃ ἐνὶ χρυσέῳ, σὺ δ' ἐθήσας πίονα μαζόν
αἰγὸς Ἀμαλθείης, ἐπὶ δὲ γλυκὺ κηρίον ἔβρωσ.
γέντο γὰρ ἑξαπιναῖα Πανακρίδος ἔργα μελίσσης
50 Ἰδαίοις ἐν ὄρεσσι, τά τε κλείουσι Πάνακρα.
οὐλα δὲ Κούρητές σε περὶ πρύλιν ὠρχήσαντο
τεύχεα πεπλήγοντες, ἵνα Κρόνος οὔασιν ἠχὴν
ἀσπίδος εἰσαῖοι καὶ μὴ σεο κουρίζοντος.
καλὰ μὲν ἠέξευ, καλὰ δ' ἔτραφες, οὐράνιε Ζεῦ,
55 ὅς τ' ἀνήβησας, ταχίνοι δέ τοι ἦλθον ἱουλοι.
ἀλλ' ἔτι παιδὸν ἐὼν ἐφράσσω πάντα τέλεια·
τῷ τοι καὶ γνωτοὶ προτερηγενέες περ ἐόντες
οὐρανὸν οὐκ ἐμέγηραν ἔχειν ἐπιδαίσιον οἶκον.
δηναῖοι δ' οὐ πάμπαν ἀληθέες ἦσαν ἀοιδοί·
60 φάντο πάλον Κρονίδῃσι διάτριχα δώματα νεῖμαι·
τίς δέ κ' ἐπ' Οὐλύμπῳ τε καὶ Ἄϊδι κληρὸν ἐρύσσει,
ὃς μάλα μὴ νενίηλος; ἐπ' ἰσαίῃ γὰρ ἔοικε
πήλασθαι· τὰ δὲ τόσσον ὅσον διὰ πλεῖστον ἔχουσι.
ψευδοίμην, αἰόντος ἃ κεν πεπίθοιεν ἀκουήν.
65 οὐ σε θεῶν ἐσσηνα πάλοι θέσαν, ἔργα δὲ χειρῶν,
σὴ τε βίη τό τε κάρτος, ὃ καὶ πέλας εἴσαις δίφρου.
θήκαο δ' οἰωνῶν μέγ' ὑπείροχον ἀγγελιώτην

σῶν τεράων· ἅ τ' ἐμοῖσι φίλοις ἐνδέξια φαίνους.
εἶλεο δ' αἰζηῶν ὅ τι φέρτατον· οὐ σύ γε νηῶν
70 ἐμπεράμους, οὐκ ἄνδρα σακέσπαλον, οὐ μὲν ἀοιδόν·
ἀλλὰ τὰ μὲν μακάρεσσιν ὀλίζουσιν αὐθι παρήκας
ἄλλα μέλιν ἐτέροισι, σὺ δ' ἐξέλεο πτολιάρχους
αὐτοῦς, ὧν ὑπὸ χεῖρα γεωμόρος, ὧν ἴδρις αἰχμῆς,
ὧν ἐρέτης, ὧν πάντα· τί δ' οὐ κρατέοντος ὑπ' ἰσχύν;
75 αὐτίκα χαλκῆας μὲν ὑδέιομεν Ἡφαίστοιο,
τευχιστὰς δ' Ἄρηος, ἐπακτῆρας δὲ Χιτώνης
Ἀρτέμιδος, Φοίβου δὲ λύρης εὖ εἰδότας οἴμους·
ἑκ δὲ Διὸς βασιλῆες, ἐπεὶ Διὸς οὐδὲν ἀνάκτων
θειότερον· τῷ καὶ σφε τεῖην ἐκρίναο λάξιν.
80 δῶκας δὲ πτολίεθρα φυλασσέμεν, ἵζο δ' αὐτὸς
ἄκρησ' ἐν πολίεσσιν, ἐπόψιος οἳ τε δίκησι
λαὸν ὑπὸ σκολιῇσ' οἳ τ' ἔμπαλιν ἰθύνουσιν·
ἐν δὲ ῥυηφενίην ἔβαλές σφισιν, ἐν δ' ἄλις ὄλβον·
πᾶσι μὲν, οὐ μάλα δ' ἴσον. ἔοικε δὲ τεκμήρασθαι
85 ἡμετέρῳ μεδέοντι· περιπρὸ γὰρ εὐρὺ βέβηκεν.
ἐσπέριος κεῖνός γε τελεῖ τά κεν ἦρι νοήσῃ·
ἐσπέριος τὰ μέγιστα, τὰ μείονα δ', εὖτε νοήσῃ.
οἱ δὲ τὰ μὲν πλειῶνι, τὰ δ' οὐχ ἐνί, τῶν δ' ἀπὸ πάμπαν
αὐτὸς ἄνην ἐκόλουσας, ἐνέκλασσας δὲ μενοινήν.

90 χαῖρε μέγα, Κρονίδη πανυπέρτατε, δῶτορ ἐάων,
δῶτορ ἀπημονίης. τεὰ δ' ἔργματα τίς κεν ἀείδοι;
οὐ γέενετ', οὐκ ἔσται· τίς κεν Διὸς ἔργματ' ἀείσει;
χαῖρε, πάτερ, χαῖρ' αὐθι· δίδου δ' ἀρετὴν τ' ἀφένος τε.
οὐτ' ἀρετῆς ἄτερ ὄλβος ἐπίσταται ἄνδρας ἀέξειν
95 οὐτ' ἀρετὴ ἀφένοιο· δίδου δ' ἀρετὴν τε καὶ ὄλβον.

HYMN II. TO APOLLO

εἰς Ἀπόλλωνα

οἷον ὁ τῶπόλλωνος ἐσεΐσατο δάφνινος ὄρπηξ,
οἷα δ' ὅλον τὸ μέλαθρον: ἐκάς, ἐκάς ὅστις ἀλιτρός.

καὶ δὴ που τὰ θύρετρα καλῶ ποδὶ Φοῖβος ἀράσσει:

οὐχ ὀράας; ἐπένευσεν ὁ Δήλιος ἡδὺ τι φοῖνιξ

5 ἐξαπίνης, ὁ δὲ κύκνος ἐν ἡέρι καλὸν ἀεΐδει.

αὐτοὶ νῦν κατοχῆς ἀνακλίνεσθε πυλάων,

αὐταὶ δὲ κληῖδες: ὁ γὰρ θεὸς οὐκέτι μακρὴν:

οἱ δὲ νέοι μολπὴν τε καὶ ἐς χορὸν ἐντύνεσθε.

ὠπόλλων οὐ παντὶ φαίνεται, ἀλλ' ὅ τις ἐσθλός:

10 ὅς μιν ἴδῃ, μέγας οὗτος, ὃς οὐκ ἴδε, λιτὸς ἐκεῖνος.

ὀψόμεθ', ὦ Ἐκάεργε, καὶ ἐσσόμεθ' οὐποτε λιτοί.

μήτε σιωπηλὴν κίθαριν μήτ' ἄγροφον ἶχνος

τοῦ Φοίβου τοὺς παῖδας ἔχειν ἐπιδημήσαντος,

εἰ τελέειν μέλλουσι γάμον πολιὴν τε κερεῖσθαι,

15 ἐστήξειν δὲ τὸ τεῖχος ἐπ' ἀρχαίοισι θεμέλοις. [p. 50]

ἡγασάμην τοὺς παῖδας, ἐπεὶ χέλυσ οὐκέτ' ἀεργός.

εὐφημεῖτ' αἰόντες ἐπ' Ἀπόλλωνος ἀοιδῇ.

εὐφημεῖ καὶ πόντος, ὅτε κλείουσιν ἀοιδοὶ

ἢ κίθαριν ἢ τόξα, Λυκωρέος ἔντεα Φοίβου.

20 οὐδὲ Θέτις Ἀχιλῆα κινύρεται αἶλινα μήτηρ,

ὀππόθ' ἰὴ παιῖον ἰὴ παιῖον ἀκούσῃ.

καὶ μὲν ὁ δακρυόεις ἀναβάλλεται ἄλγεα πέτρος,

ὅστις ἐνὶ Φρυγίῃ διερὸς λίθος ἐστήρικται,

μάρμαρον ἀντὶ γυναικὸς οἰζυρόν τι χανούσης.

25 ἰὴ ἰὴ φθέγγεσθε: κακὸν μακάρεσσιν ἐρίζειν.

ὃς μάχεται μακάρεσσιν, ἐμῶ βασιλῇ μάχοιτο:

ὅστις ἐμῶ βασιλῇ, καὶ Ἀπόλλωνι μάχοιτο.

τὸν χορὸν ὠπόλλων, ὅ τι οἱ κατὰ θυμὸν ἀεΐδει,

τιμήσει: δύναται γάρ, ἐπεὶ Διὶ δεξιὸς ἦσται.

30 οὐδ' ὁ χορὸς τὸν Φοῖβον ἐφ' ἐν μόνον ἡμαρ ἀεΐσει,

ἔστι γὰρ εὖνμος: τίς ἂν οὐ ρέα Φοῖβον ἀεΐδοι;

χρύσεια τῶπόλλωνι τότ'. ἐνδυτὸν ἦ τ' ἐπιπορπίς

ἥ τε λύρη τό τ' ἄεμμα τὸ Λύκτιον ἥ τε φαρέτρη,
χρύσεια καὶ τὰ πέδιλα: πολύχρυσος γὰρ Ἀπόλλων.
35 καὶ δὲ πολυκτέανος: Πυθωνί κε τεκμήραιο.
καὶ μὲν αἰεὶ καλὸς καὶ αἰεὶ νέος: οὐποτε Φοῖβου [p. 52]
θηλείησ' οὐδ' ὅσπον ἐπὶ χνός ἦλθε παρειαῖς.
αἱ δὲ κόμαι θυόεντα πέδῳ λείβουσιν ἔλαια:
οὐ λίπος Ἀπόλλωνος ἀποοτάζουσιν ἔθειραι,
40 ἀλλ' αὐτὴν πανάκειαν: ἐν ἄστει δ' ὃ κεν ἐκείναι
πρῶκες ἔραζε πέσωσιν ἀκήρια πάντ' ἐγένοντο.
τέχνη δ' ἀμφιλαφὴς οὐ τις τόσον ὅσπον Ἀπόλλων:
κεῖνος οἰστευτὴν ἔλαχ' ἀνέρα, κεῖνος αἰοιδὸν
Φοῖβῳ γὰρ καὶ τόξον ἐπιτρέπεται καὶ αἰοιδή',
45 κείνου δὲ θριαὶ καὶ μάντιες: ἐκ δὲ νυ Φοῖβου
ἱητροὶ δεδάσιν ἀνάβλησιν θανάτοιο.
Φοῖβον καὶ Νόμιον κικλήσκομεν ἐξέτι κείνου,
ἐξότ' ἐπ' Ἀμφρυσσῶ ζευγίτιδας ἔτρεφεν ἵππους
ἠϊθέου ὑπ' ἔρωτι κεκαυμένος Ἀδμήτοιο.
50 ῥεῖα κε βουβόσιον τελέθαι πλέον, οὐδέ κεν αἶγες
δεύοιντο βρεφέων ἐπιμηλάδες ἥδιν Ἀπόλλων
βοσκομένησ' ὀφθαλμὸν ἐπήγαγεν: οὐδ' ἀγάλακτες
οἶες οὐδ' ἄκυθοι, πᾶσαι δὲ κεν εἶεν ὕπαρνοι,
ἥ δὲ κε μουντοτόκος διδυμητόκος αἶψα γένοιτο.
55 Φοῖβῳ δ' ἐσπόμενοι πόλιας διεμετρήσαντο
ἄνθρωποι: Φοῖβος γὰρ αἰεὶ πολίεσσι φιληδεῖ
κτιζομένησ', αὐτὸς δὲ θεμεῖλια Φοῖβος ὑφαίνει.
τετραέτης τὰ πρῶτα θεμεῖλια Φοῖβος ἔπηξε
καλῇ ἐν Ὀρτυγίῃ περιηγέος ἐγγύθι λίμνης.
60 Ἄρτεμις ἀγρώσσουσα καρήατα συνεχὲς αἰγῶν
Κυνθιάδων φορέεσκεν, ὃ δ' ἔπλεκε βωμὸν Ἀπόλλων. [p. 54]
δείματο μὲν κεράεσσιν ἐδέθλια, πῆξε δὲ βωμὸν
ἐκ κεράων, κεραοὺς δὲ πέριξ ὑπεβάλλετο τοίχους.
ὧδ' ἔμαθεν τὰ πρῶτα θεμεῖλια Φοῖβος ἐγείρειν.
65 Φοῖβος καὶ βαθύγειον ἐμὴν πόλιν ἔφρασε Βάττω
καὶ Λιβύην ἐσιόντι κόραξ ἡγήσατο λαῷ
δεξιὸς οἰκιστῆρι καὶ ὤμοσε τείχεα δώσειν

ἡμετέροις βασιλεῦσιν: αἰεὶ δ' εὖορκος Ἀπόλλων.
 ὦπολλον, πολλοὶ σε Βοηδρόμιον καλέουσι,
 70 πολλοὶ δὲ Κλάριον, πάντα δέ τοι οὔνομα πογλύ:
 αὐτὰρ ἐγὼ Καρνεῖον: ἐμοὶ πατρώιον οὔτω.
 Σπάρτη τοι, Καρνεῖε, τὸ δὴ πρῶτιστον ἔδεθλον,
 δεύτερον αὖ Θήρη, τρίτατόν γε μὲν ἄστῳ Κυρήνης.
 ἐκ μὲν σε Σπάρτης ἕκτον γένος Οἰδιπόδοα
 75 ἤγαγε Θηραίην ἐς ἀπόκτισιν: ἐκ δέ σε Θήρης
 οὔλος Ἀριστοτέλης Ἀσβυστίδι πάρθετο γαίῃ,
 δεῖμε δέ τοι μάλα καλὸν ἀνάκτορον, ἐν δὲ πόλῃ
 θῆκε τελεσφορίην ἐπετήσιον, ἧ ἐνὶ πολλοὶ
 ὑστάτιον πίπτουσιν ἐπ' ἰσχίον, ὃ ἄνα, ταῦροι.
 80 ἰὴ ἰὴ Καρνεῖε πολὺλλιτε, σεῖο δὲ βωμοὶ
 ἄνθεα μὲν φορέουσιν ἐν εἵαρι τόσσα περ Ὠραι [p. 56]
 ποικίλ' ἀγινεῦσι ξεφύρου πνείνοντος ἐέρσην,
 χείματι δὲ κρόκον ἡδύν: αἰεὶ δέ τοι ἀέναον πῦρ,
 οὐδὲ ποτε χθιζὸν περιβόσκειται ἄνθρακα τέφρῃ.
 85 ἦ ῥ' ἐχάρη μέγα Φοῖβος, ὅτε ζωστήρες Ἐννοῦς
 ἄνδρες ὠρχήσαντο μετὰ ξανθῇσι Λιβύσσαις,
 τέθμια εὖτέ σφιν Καρνειάδες ἤλυθον ὦραι.
 οἱ δ' οὔπω πηγῇσι Καρνειάδες ἤλυθον ὦραι.
 Δωριέες, πυκινὴν δὲ νάπαις Ἀζλιν ἔναιον.
 90 τοὺς μὲν ἄναξ ἶδεν αὐτός, ἐῆ δ' ἐπεδείξατο νύμφῃ
 στάς ἐπὶ Μυρτούσσης κερατώδεος, ἧχι λέοντα
 Ὑψηῖς κατέπεφνε βοῶν σίνιν Εὐρυπύλοιο.
 οὐ κείνου χορὸν εἶδε θεώτερον ἄλλον Ἀπόλλων,
 οὐδὲ πόλει τόσ' ἔνειμεν ὀφέλσιμα, τόσσα Κυρήνη,
 95 μνωόμενος προτέρης ἀρπακτύος. οὐδὲ μὲν αὐτοὶ
 Βαττιάδαι Φοῖβοιο πλέον θεὸν ἄλλον ἔτεισαν.
 ἰὴ ἰὴ παιῶν ἀκούομεν, οὔνεκα τοῦτο
 Δελφός τοι πρῶτιστον ἐφύμνιον εὔρετο λαός,
 ἧμος ἐκηβολίην χρυσέων ἐπεδείκνυσο τόξων.
 100 Πυθῶ τοι κατιόντι συνήντετο δαιμόνιος θήρ,
 αἰνὸς ὄφις. τὸν μὲν σὺ κατήναρες ἄλλον ἐπ' ἄλλω
 βάλλων ὠκὺν οἰστόν, ἐπηύτησε δὲ λαός,

‘ἰὴ ἰὴ παιῆον, ἴει βέλος.’ εὐθύ σε μήτηρ
γείνατ’ ἀοσητῦρα, τὸ δ’ ἐξέτι κειῖθεν ἀείδῃ.

105 ὁ Φθόνος Ἀπόλλωνος ἐπ’ οὐατα λάθριος εἶπεν [p. 58]

‘οὐκ ἄγαμαι τὸν ἀοιδὸν ὃς οὐδ’ ὅσα πόντος ἀείδει.’

τὸν Φθόνον ὠπόλλων ποδί τ’ ἤλασεν ὧδέ τ’ εἶπεν:

‘Ἀσσυρίου ποταμοῖο μέγας ῥόος, ἀλλὰ τὰ πολλὰ

λύματα γῆς καὶ πολλὸν ἐφ’ ὕδατι συρφετὸν ἔλκει.

110 Διοῖ δ’ οὐκ ἀπὸ παντὸς ὕδωρ φορέουσι Μέλισσαι,

ἄλλ’ ἥτις καθαρὴ τε καὶ ἀχράαντος ἀνέρπει

πίδακος ἐξ ἱερῆς ὀλίγη λιβάς ἄκρον ἄωτον.’

χαῖρε ἄναξ: ὁ δὲ Μῶμος, ἴν’ ὁ Φθόνος, ἔνθα νέοιτο.

HYMN III. TO ARTEMIS

εἰς Ἄρτεμιν

Ἄρτεμιν ὃν γὰρ ἐλαφρὸν ἀειδόντεσσι λαθέσθαι

ὕμνεομεν, τῇ τόξα λαγωβολίαι τε μέλονται

καὶ χορὸς ἀμφιλαφῆς καὶ ἐν οὔρεσιν ἐψιάσθαι,

ἄρχμενοι, ὥς ὅτε πατρὸς ἐφεζομένη γονάτεσσι

5 παῖς ἔτι κουρίζουσα τάδε προσέειπε γονῆα

‘δὸς μοι παρθενίην αἰώνιον, ἄππα, φυλάσσειν,

καὶ πολuwονυμίν, ἵνα μὴ μοι Φοῖβος ἐρίζη.

δὸς δ’ ἰοῦς καὶ τόξα — ἔα, πάτερ, οὐ σε Φαρέτρην

οὐδ’ αἰτέω μέγα τόξον· ἐμοὶ Κύκλωπες οἰστοῦς

10 αὐτίκα τεχνήσονται, ἐμοὶ δ’ εὐκαμπὲς ἄεμμα:

ἀλλὰ φασφορίην τε καὶ ἐς γόνυ μέχρι χιτῶνα

ζώννυσθαι λεγνωτόν, ἵν’ ἄγρια θηρία καίνω.

δὸς δέ μοι ἐξήκοντα χορίτιδας Ὠκεανίνας,

πάσας εἰνέτεας, πάσας ἔτι παῖδας ἀμίτρους.

15 δὸς δέ μοι ἀμφιπόλους Ἀμνισίδας εἵκοσι νύμφας,

αἱ τέ μοι ἐνδρομίδας τε καὶ ὀππότε μηκέτι λύγκας

μήτ’ ἐλάφους βάλλοιμι, θοοὺς κύνας εὖ κομέοιεν,

δὸς δέ μοι οὔρεα πάντα· πόλιν δέ μοι ἦντινα νεῖμον

ἦντινα λῆς· σπαρνὸν γὰρ ὅτ’ Ἄρτεμις ἄστν κάτεισιν: [p. 62]

20 οὔρεσιν οἰκήσω, πόλεσιν δ’ ἐπιμείζομαι ἀνδρῶν

μοῦνον ὅτ’ ἐξείησιν ὑπ’ ὠδίνεσσι γυναῖκες

τειρόμεναι καλέουσι βοηθόν, ἧσί με Μοῖραι

γενομένην τὸ πρῶτον ἐπεκλήρωσαν ἀρήγειν,

ὅττι με καὶ τίκτουσα καὶ οὐκ ἤλγησε φέρουσα

25 μήτηρ, ἀλλ’ ἀμογητὶ φίλων ἀπεθήκατο γυίων.’

ὥς ἡ παῖς εἶποῦσα γενειάδος ἤθελε πατρὸς

ἄψασθαι, πολλὰς δὲ μάτην ἐτανύσσατο χεῖρας,

μέχρις ἵνα ψαύσειε. πατὴρ δ’ ἐπένευσε γελάσσας,

φῆ δὲ καταρρέζων ὅτε μοι τοιαῦτα θέαιнай

30 τίκτοιεν, τυτθὸν κεν ἐγὼ ζηλήμονος Ἥρης

χωομένης ἀλέγοιμι. φέρειν, τέκος, ὅσσ’ ἐθελήμους

αἰτίσεις, καὶ δ’ ἄλλα πατὴρ ἔτι μείζονα δώσει.

τρὶς δέκα τοι πτολίεθρα καὶ οὐχ ἓνα πύργον ὀπάσσω,
τρὶς δέκα τοι πτολίεθρα, τὰ μὴ θεὸν ἄλλον ἀέξειν
35 εἴσεται, ἀλλὰ μόνην σὲ καὶ Ἀρτέμιδος καλέεσθαι:
πολλὰς δὲ ξυνῇ πόλιας διαμετρήσασθαι
μεσσόγεωσ νήσους τε: καὶ ἐν πάσησιν ἔσονται
Ἀρτέμιδος βωμοὶ τε καὶ ἄλσεα. καὶ μὲν ἀγυιαῖς
ἔσση καὶ λιμένεσσιν ἐπίσκοπος.' ὥς ὁ μὲν εἰπὼν
40 μῦθον ἐπεκρήγηε καρήατι. βαῖνε δὲ κούρη
λευκὸν ἐπὶ Κρηταῖον ὄρος κεκομημένον ὕλη:
ἐνθεν ἐπ' Ὠκεανόν: πολέας δ' ἐπελέξατο νύμφας,
πάσας εἰνέτεας, πάσας ἔτι παῖδας ἀμίτρους.
χαῖρε δὲ Καίρατος ποταμὸς μέγα, χαῖρε δὲ Τηθύς,
45 οὐνεκα θυγατέρας Λητωίδι πέμπον ἀμορβούς. [p. 64]
αὐθι δὲ Κύκλωπας μετεκίαθε: τοὺς μὲν ἔτετμε
νήσῳ ἐνὶ Λιπάρη Λιπάρη νέον, ἀλλὰ τότε ἔσκεν
οὐνομά οἱ Μελιγουνίς' ἐπ' ἄκμοσιν Ἡφαίστοιο
ἑσταότας περὶ μύδρον: ἐπείγετο γὰρ μέγα ἔργον:
50 ἱππεῖην τετύκοντο Ποσειδάωνι ποτίστῃην.
αἱ νύμφαι δ' ἔδδεισαν, ὅπως ἴδον αἰνὰ πέλωρα
πρηρόσιν Ὀσσαίοισιν ἐοικότα, πᾶσι δ' ὑπ' ὀφρὺν
φάεα μουνόγληνα σάκει ἴσα τετραβοεῖω
δεινὸν ὑπογλαύσσοντα, καὶ ὀππότε δοῦπον ἄκουσαν
55 ἄκμονος ἠγήσαντος ἐπὶ μέγα πουλὺ τ' ἤημα
φυσάων αὐτῶν τε βαρὺν στόνον: αὖτε γὰρ Αἴτνη,
αὖτε δὲ Τρινακίη, Σικανῶν ἔδος, αὖτε δὲ γείτων
Ἰταλίη, μεγάλην δὲ βοὴν ἐπὶ Κύρνος αὐτεῖ,
εὖθ' οἳ γε ραιστῆρας ἀειράμενοι ὑπὲρ ὤμων
60 ἢ χαλκὸν ζείοντα καμινόθεν ἢ ἐσίδηρον
ἀμβολαδὶς τετυπόντες ἐπὶ μέγα μοχθήσειαν.
τῷ σφέας οὐκ ἐτάλασσαν ἀκηδέες Ὠκεανῖναι
οὔτ' ἄωτην ιδέειν οὔτε κτύπον οὔασι δέχθαι.
οὐ νέμεσις: κείνους γε καὶ αἱ μάλα μηκέτι τυτθαί
65 οὐδέποτε ἀφρικτὶ μακάρων ὀρώωσι θύγατρες.
ἀλλ' ὅτε κουράων τις ἀπειθέα μητέρι τεύχοι,
μήτηρ μὲν Κύκλωπας ἐῖ ἐπὶ παιδὶ καλίστρεϊ,

Ἄρῃην ἢ Στερόπην· ὁ δὲ δώματος ἐκ μυχάτοιο
ἔρχεται Ἑρμείης σποδιῇ κεχρημένος αἰθῇ· [p. 66]
70 αὐτίκα τὴν κούρην μορμύσσεται, ἣ δὲ τεκούσης
δύνει ἔσω κόλπους θεμένη ἐπὶ φάεσι χεῖρας.
κοῦρα, σὺ δὲ προτέπω περ, ἔτι τριέτηρος ἐοῦσα,
εὖτ' ἔμολεν Λητώ σε μετ' ἀγκαλίδεσσι φέρουσα,
Ἥφαιστου καλέοντος ὅπως ὀπτήρια δοίη,
75 Βρόντεώ σε στιβαροῖσιν ἐφεσσαμένου γονάτεσσι,
στήθεος ἐκ μεγάλου λασίης ἐδράξαιο χαίτης,
ὤλοψας δὲ βίῃφι· τὸ δ' ἄτριχον εἰσέτι καὶ νῦν
μεσσάτιον στέρνοιο μένει μέρος, ὥς ὅτε κόρσῃ
φωτὸς ἐνιδρυθεῖσα κόμην ἐπενείματ' ἀλώπηξ.
80 τῷ μάλα θαρσαλέῃ σφε τάδε προσελέξαιο τῆμος
'Κύκλωπες, κῆμοί τι Κυδώνιον εἰ δ' ἄγε τόξον
ἦδ' ἰοῦς κοίλῃν τε κατακληῖδα βελέμενων
τεύξατε· καὶ γὰρ ἐγὼ Λητωιάς ὥσπερ Ἀπόλλων.
αἱ δέ κ' ἐγὼ τόξοις μονιὸν δάκος ἦ τι πέλωρον
85 θηρίον ἀγρεύσω, τὸ δὲ κεν Κύκλωπες ἔδοιεν.'
ἔννεπες· οἱ δ' ἐτέλεσαν· ἄφαρ δ' ὠπλίσσαο, δαῖμον,
αἶψα δ' ἐπὶ σκύλακας πάλιν ἦες· ἵκεο δ' αὖλιν
Ἀρκαδικὴν ἐπὶ Πανός· ὁ δὲ κρέα λυγκὸς ἔταμνε
Μαιναλίδης, ἵνα οἱ τοκάδες κύνες εἶδαρ ἔδοιεν.
90 τὴν δ' ὁ γενειήτης δύο μὲν κύνας ἤμισυ πηγούς [p. 68]
τρεῖς δὲ παρουαίους ἓνα δ' αἰόλον, οἳ ῥα λέοντας
αὐτοὺς αὖ ἐρύοντες, ὅτε δράζαιντο δεράων,
εἴλκον ἔτι ζώοντας ἐπ' αὐλίον, ἐπτα δ' ἔδωκε
θάσσονας αὐράων Κυνοσουρίδας, αἳ ῥα διῶξαι
95 ὤκισται νεβρούς τε καὶ οὐ μύοντα λαγῶν,
καὶ κοίτην ἐλάφοιο καὶ ὕστριχος ἔνθα καλιαὶ
σημῆναι, καὶ ζορκὸς ἐπ' ἵχνιον ἡγήσασθαι.
ἐνθεν ἀπερχομένη μετὰ καὶ κύνες ἐσσεύοντο
εὗρες ἐτί προμολῆσ' ὄρεος τοῦ Παρρασίοιο
100 σκαιρούσας ἐλάφους, μέγα τι χρέος· αἱ μὲν ἐπ' ὄχθης
αἰὲν ἐβουκολέοντο μελαμψήφιδος Ἀναύρου,
μάσσονες ἦ ταῦροι, κεράων δ' ἀπελάμπετο χρυσός·

ἔξαπινος δ' ἔταφός τε καὶ ὄν ποτὶ θυμὸν ἔειπες

‘τοῦτό κεν Ἀρτέμιδος πρωτάγειον ἄξιον εἶη.’

105 πέντ' ἔσαν αἱ πᾶσαι· πίσυρας δ' ἔλεις ὦκα θεούσα

νόσφι κυνοδρομίης, ἵνα τοι θεὸν ||| |||

Ἥρης ἐννεσίησιν, ἀέθλιον Ἡρακλῆι

ὑστερον ὄφρα γένοιτο, πάγος Κερύνειος ἔδεκτο.

110 Ἄρτεμι Παρθενίη Τιτυοκτόνε, χρύσεια μὲν τοι

ἔντεα καὶ ζώνη, χρύσειον δ' ἐξεύζαο δίφρον, [p. 70]

ἐν δ' ἐβάλεν χρύσεια, θεή, κεμάδεσσι χαλινά.

ποῦ δέ σε τὸ πρῶτον κερόεις ὄχος ἤρξατ' αἰεῖρειν;

Αἴψω ἐπὶ Θρήικι, τόθεν βορέαο κατὰϊξ

115 ἔρχεται ἀχλαίνουσι δυσαιά κρυμὸν ἄγουσα.

ποῦ δ' ἔταμες πέφυκν, ἀπὸ δὲ φλογὸς ἦψαο ποιήσ;

Μυσῶ ἐν Οὐλύμπω, φάεος δ' ἐνέηκας ἀντμήν

ἀσβέστου, τό ῥα πατρὸς ἀποστάζουσι κεραυνοί.

ποσσάκι δ' ἀργυρέοιο, θεή, πειρήσαο τόξου;

120 πρῶτον ἐπὶ πτελέην, τὸ δὲ δεύτερον ἦκας ἐπὶ δρυῖν,

τὸ τρίτον αὐτ' ἐπὶ θῆρα. τὸ τέτρατον οὐκέτ' ἐπὶ δὴν

ἀλλὰ μιν εἰς ἀδίκων ἔβαλες πόλιν, οἳ τε περὶ σφέας

οἳ τε περὶ ξείνους ἀλιτήμονα πολλὰ τέλεσκον,

σχέτλιοι· οἷς τύνη χαλεπὴν ἐμμάξεται ὀργήν·

125 κτήνέα φιν λοιμὸς καταβόσκεται, ἔργα δὲ πάχνη,

κείρονται δὲ γέροντες ἐφ' υἰάσιν, αἱ δὲ γυναῖκες

ἢ βληταὶ θνήσκουσι λεχωίδες ἢ ἐφυγοῦσαι

τίκτουσιν τῶν οὐδὲν ἐπὶ σφυρὸν ὀρθὸν ἀνέστη.

οἷς δὲ κεν εὐμειδὴς τε καὶ ἴλαος ἀνγάσσηται,

130 κείνοις εὖ μὲν ἄρουρα φέρει στάχυν, εὖ δὲ γενέθλην

τετραπόδων, εὖ δ' ὄλβος ἀέξεται· οὐδ' ἐπὶ σῆμα

ἔρχονται πλὴν εὖτε πολυχρόνιον τι φέρωσιν·

οὐδὲ διχοστασίη τρώει γένος, ἥ τε καὶ εὖ περ

οἴκους ἐστηῶτας ἐσίνατο· ταὶ δὲ θυωρὸν

135 εἰνάτερες γαλόω τε μίαν περὶ δίφρα τίθενται.

πότνια, τῶν εἶη μὲν ἐμοὶ φίλος ὅστις ἀληθής,

εἶην δ' αὐτός, ἄνασσα, μέλοι δέ μοι αἰὲν αἰοιδῆ· [p. 72]

τῇ ἐνὶ μὲν Λητοῦς γάμος ἔσσεται, ἐν δὲ σὺ πολλή,

ἐν δὲ καὶ Ἀπόλλων, ἐν δ' οἱ σεο πάντες ἄεθλοι,
140 ἐν δὲ κύνες καὶ τόξα καὶ ἄντυγες, αἳ τέ σε ρεῖα
θηητὴν φορέουσιν, ὅτ' ἐς Διὸς οἶκον ἐλαύνεις.
ἐνθα τοι ἀντιόωντες ἐνὶ προμολῇσι δέχονται
ὄπλα μὲν Ἑρμείης Ἀκακήσιος, αὐτὰρ Ἀπόλλων
θηρίον ὅττι φέρησθα: πάροιθέ γέ, πρὶν περ ἰκέσθαι
145 καρτερόν Ἀλκείδην: νῦν δ' οὐκέτι τοῦτον ἄεθλον
Φοῖβος ἔχει, τοῖος γὰρ αἰεὶ Τιρύνθιος ἄκμων
ἔστηκε πρὸ πυλέων ποτιδέγμενος, εἴ τι φέρουσα
νεῖαι πῖον ἔδεσμα: θεοὶ δ' ἐπὶ πάντες ἐκείνῳ
ἄλληκτον γελώωσι, μάλιστα δὲ πενθερὴ αὐτῇ,
150 ταῦρον ὅτ' ἐκ δίφροιο μάλα μέγαν ἦ ὅ γε χλούνῃν
κάπρον ὀπισθιδίῳ φέροι ποδὸς ἀσπαίροντα:
κερδαλέῳ μύθῳ σε, θεή, μάλα τῷδε πινύσκει
ῥάλλε κακοὺς ἐπὶ θῆρας, ἵνα θνητοὶ σε βοηθὸν
ὥς ἐμὲ κικλήσκωσιν. ἔα πρόκας ἡδὲ λαγωοὺς
155 οὖρεα βόσκεισθαι: τί δέ κεν πρόκες ἡδὲ λαγωοὶ
ῥέξειαν; σύες ἔργα, σύες φυτὰ λυμαίνονται.
καὶ βόες ἀνθρώποισι κακὸν μέγα: βάλλ' ἐπὶ καὶ τούς·
ὥς ἔνεπεν, ταχινὸς δὲ μέγαν περὶ θῆρα πονεῖτο.
οὐ γὰρ ὅ γε Φρυγίῃ περ ὑπὸ δρυὶ γυῖα θεωθεῖς [p. 74]
160 παύσατ' ἀδηφαγίης: ἔτι οἱ πάρα νηδὺς ἐκείνῃ,
τῇ ποτ' ἀροτριῶντι συνήντετο Θειοδάμαντι.
σοὶ δ' Ἀμνισιάδες μὲν ὑπὸ ζεύγλῃφι λυθείσας
ψήχουσιν κεμάδας, παρὰ δέ σφισι πουλὺν νέμεσθαι
Ἥρης ἐκ λειμῶνος ἀμησάμεναι φορέουσιν
165 ὠκύθοον τριπέτηλον, ὃ καὶ Διὸς ἵπποι ἔδονσιν:
ἐν καὶ χρυσεῖας ὑποληνίδας ἐπλήσαντο
ὔδατος, ὅφρ' ἐλάφοισι ποτὸν θυμάρμενον εἴη.
αὐτὴ δ' ἐς πατρὸς δόμον ἔρχεαι: οἱ δέ σ' ἐφ' ἔδρην
πάντες ὁμῶς καλέουσι: σὺ δ' Ἀπόλλωνι παρίζεις.
170 ἡνίκα δ' αἰ νύμφαι σε χορῶ ἔνι κυκλώσσονται
ἀγχόθι πηγῶν Αἰγυπτίου Ἴνωποιο
ἦ Πιτάνης 'καὶ γὰρ Πιτάνη σέθεν' ἦ ἐνὶ Λίμναις,
ἦ ἴνα, δαῖμον, Ἀλὰς Ἀραφηνίδας οἰκήσονσα

ἦλθες ἀπὸ Σκυθίας, ἀπὸ δ' εἶπαο τέθμια Ταύρων,
175 μὴ νειὸν τημοῦτος ἐμαὶ βόες εἵνεκα μισθοῦ
τετράγυον τέμνοιεν ὑπ' ἀλλοτρίῳ ἀροτῆρι:
ἦ γάρ κεν γυαῖ τε καὶ αὐχένα κεκμηῦται [p. 76]
κόπρον ἐπι προγένοιντο, καὶ εἰ Στυμφαίδες εἶεν
εἰναετιζόμεναι κεραελκές, αἱ μέγ' ἄριστα
180 τέμνουν ὦλκα βαθεῖαν: ἐπεὶ θεὸς οὐποτ' ἐκεῖνον
ἦλθε παρ' Ἡέλιος καλὸν χορόν, ἀλλὰ θεῆται
δίφρον ἐπιστήσας, τὰ δὲ φάεα μηκύνονται.
τίς δὲ νύ τοι νήσων, ποῖον δ' ὄρος εὐάδε πλεῖστον,
τίς δὲ λιμὴν, ποίη δὲ πόλις ; τίνα δ' ἔξοχα νυμφέων
185 φίλαο, καὶ ποίας ἡρώϊδας ἔσχες ἐταίρας ;
εἰπέ, θεή, σὺ μὲν ἄμμιν, ἐγὼ δ' ἑτέροισιν ἀείσω.
νήσων μὲν Δολίχη, πολίων δέ τοι εὐάδε Πέργη,
Τηγύετον δ' ὀρέων, λιμένες γε μὲν Εὐρίπιοι.
ἔξοχα δ' ἀλλάων Γορτυνίδα φίλαο νύμφην,
190 ἐλλοφόνον Βριτόμαρτιν ἐύσκοπον: ἥς ποτε Μίνως
πτοηθεὶς ὑπ' ἔρωτι κατέδραμεν οὖρεα Κρήτης.
ἦ δ' ὅτε μὲν λασίησιν ὑπὸ δρυσὶ κρύπτετο νύμφη,
ἄλλοτε δ' εἰαμενῆσιν: ὁ δ' ἐννέα μῆνας ἐφοῖτα
παίπαλά τε κρημνούς τε καὶ οὐκ ἀνέπαυσε διωκτύν,
195 μέσφ' ὅτε μαρπτομένη καὶ δὴ σχεδὸν ἦλατο πόντον
πρηόνος ἐξ ὑπάτιοι καὶ ἔνθορεν εἰς ἀλιήων
δίκτυα, τὰ σφ' ἐσάωσαν: ὅθεν μετέπειτα Κύδωνες
νύμφην μὲν Δίκτυναν, ὄρος δ' ὅθεν ἦλατο νύμφη
Δικταῖον καλέουσιν, ἀνεστήσαντο δὲ βωμοὺς
200 ἱερά τε ῥέζουσι: τὸ δὲ στέφος ἡματι κείνω
ἦ πίτυς ἦ σχῖνος, μύρτιοι δὲ χεῖρες ἄθικτοι: [p. 78]
δὴ τότε γὰρ πέπλοισιν ἐνέσχετο μύρσινος ὄζος
τῆς κούρης, ὅτ' ἔφευγεν: ὅθεν μέγα χώσατο μύρτω.
Οὐπὶ ἄνασς' εὐὼπι φαεσφόρε, καὶ δὲ σὲ κείνγς
205 Κρηταέες καλέουσιν ἐπωνυμίην ἀπὸ νύμφης.
καὶ μὴν Κυρήνην ἐταρίσσαι, τῇ ποτ' ἔδωκας
αὐτὴ θηρητῆρε δύω κύνε, τοῖς ἐνὶ κούρη
Ἵψηλις παρὰ τύμβον Ἰώλκιον ἔμμορ' ἀέθλου.

καὶ Κεφάλου ξανθὴν ἄλοχον Δηιονίδαο,
210 πότνια, σὴν ὁμόθηρον ἐθήκαο· καὶ δὲ σὲ φασὶ
καλὴν Ἀντίκλειαν ἴσον φαέεσσι φιλῆσαι
αἰὶ πρῶται θοὰ τόξα καὶ ἄμφ' ὥμοισι φαρέτρας
ιοδόκους ἐφόρησαν· ἀσίλλωτοι δέ φιν ὦμοι
δεξιτεροὶ καὶ γυμνὸς αἰεὶ παρεφαίνετο μαζός.
215 ἦνυσας δ' ἔτι πάγχυ ποδορρώρην Ἀταλάντην,
κούρην Ἰασίοιο συοκτόνον Ἀρκασίδαο,
καὶ ἐκυνηλασίην τε καὶ εὐστοχίην ἐδίδαξας.
οὐ μιν ἐπὶ κλητοὶ Καλυδωνίου ἀγρευτῆρες
μέμφονται κάπριοι· τὰ γὰρ σημήια νίκης
220 Ἀρκαδίην εἰσηλθεν, ἔχει δ' ἔτι θηρὸς ὀδόντας·
οὐδὲ μὲν Ὑλαῖόν τε καὶ ἄφρονα Ῥοῖκον ἔολπα
οὐδέ περ ἐχθαίροντας ἐν Ἀίδι μωμήσασθαι
τοξότιν· οὐ γὰρ σφιν λαγόνες συνεπιψεύσσονται,
τάων Μαιναλίῃ νᾶεν φόνω ἀκρώρεια.
225 πότνια πουλυμέλαθρε, πολύπτολι, χαῖρε Χιτώνη
Μιλήτῳ ἐπίδημε· σὲ γὰρ ποιήσατο Νηλεὺς [p. 80]
ἡγεμόνην, ὅτε νηυσὶν ἀνήγετο Κεκροπίηθεν.
Χησιὰς Ἴμβρασίη πρωτόθρονε, σοὶ δ' Ἀγαμέμνων
πηδάλιον νηὸς σφετέρης ἐγκάθθετο νηῶ
230 μείλιον ἀπλοῖης, ὅτε οἱ κατέδησας ἀήτας,
Τευκρῶν ἡνίκα νῆες Ἀχαιίδες ἄστεα κήδειν
ἔπλεον ἄμφ' Ἑλένη Ῥαμνουσίδι θυμωθεῖσαι.
ἦ μὲν τοι Προῖτός γε δύω ἐκαθίσσατο νηούς,
ἄλλον μὲν Κορίης, ὅτι οἱ συνελέξαι κούρας
235 οὖρεα πλαζομένας Ἀζήνια, τὸν δ' ἐνὶ Λούσοις
ἡμέρη, οὐνεκα θυμὸν ἀπ' ἄγριον εἴλεο παίδων.
σοὶ καὶ Ἀμαζονίδες πολέμου ἐπιθυμήτειραι
ἐν ποτε παρραλίῃ Ἐφέσῳ βρέτας ἰδρύσαντο
φηγῶ ὑπὸ πρέμεφ, τέλεσεν δέ τοι ἱερὸν Ἰππῶ·
240 αὐταὶ δ', Οὐπί ἄνασσα, περὶ πρύλιν ὠρχήσαντο
πρῶτα μὲν ἐν σακέεσσιν ἐνόπλιον, αὐθι δὲ κύκλῳ
στησάμεναι χορὸν εὐρύν· ὑπήεισαν δὲ λίγεια
λεπταλέον σύριγγες, ἵνα ῥήσσωσιν ὁμαρτῇ·

οὐ γάρ πω νέβρεια δι' ὅστέα τετρήναντο,
245 ἔργον' Ἀθηναίης ἐλάφῳ κακόν: ἔδραμε δ' ἡχῶ
Σάρδιας ἔς τε νομόν Βερεκύνθιον. αἱ δὲ πόδεςσιν
οὔλα κατεκροτάλιζον, ἐπεψόφεον δὲ φαρέτραι. [p. 82]
κεῖνο δέ τοι μετέπειτα περὶ βρέτας εὐρὺ θέμιλον
δωμήθη, τοῦ δ' οὔτε θεώτερον ὄψεται ἡὼς
250 οὐδ' ἀφνειότερον: ρέα κεν Πυθῶνα παρέλθοι.
τῷ ῥα καὶ ἡλαίνων ἀλαπαζέμεν ἠπέιλησε
Λύγδαμιν ὑβριστής: ἐπὶ δὲ στρατὸν ἱππημολγῶν
ἤγαγε Κιμμερίων ψαμάθῳ ἴσον, οἳ ῥα παρ' αὐτὸν
κεκλιμένοι ναίουσι βοδὸς πόρον Ἰναχιώνης.
255 ἃ δειλὸς βασιλέων, ὅσον ἤλιτεν: οὐ γὰρ ἔμελλεν
οὔτ' αὐτὸς Σκυθίνδε παλιμπετεῖς οὔτε τις ἄλλος
ὅσσων ἐν λειμῶνι Καῦστρίῳ ἔσταν ἄμαξαι
νοστήσειν: Ἐφέσου γὰρ αἰεὶ τεὰ τόξα πρόκειται.
πότνια Μουνιχίη λιμενοσκόπε, χαῖρε Φεραίη.
260 μή τις ἀτιμήσῃ τὴν Ἄρτεμιν: οὐδὲ γὰρ Οἶνεϊ
βωμὸν ἀτιμήσαντι καλοὶ πόλιν ἦλθον ἀγῶνες:
μηδ' ἐλαφηβολίην μηδ' εὐστοχίην ἐριδαίνειν:
οὐδὲ γὰρ Ἀτρεΐδης ὀλίγῳ ἔπι κόμπασε μισθῶ:
μηδέ τινα μνᾶσθαι τὴν παρθένον: οὐδὲ γὰρ Ἴωτος,
265 οὐδὲ μὲν Ὠαρίων ἀγαθὸν γάμον ἐμνήστευσαν:
μηδὲ χορὸν φεύγειν ἐνιαύσιον: οὐδὲ γὰρ Ἴππῳ
ἀκλαυτεὶ περὶ βωμὸν ἀπείπατο κυκλώσασθαι:
χαῖρε μέγα κρείουσα καὶ εὐάντησον ἀοιδῇ.

HYMN IV. TO DELOS

εἰς Δῆλον

τὴν ἱεράν, ὧ θυμέ, τίνα χρόνον ἢ πότ' ἀείσεις
δῆλον, Ἀπόλλωνος κουροτρόφον ; ἧ μὲν ἅπασαι
Κυκλάδες, αἱ νήσων ἱερώταται εἰν ἀλί κεῖνται,
εὐνυμοὶ· δῆλος δ' ἐθέλει τὰ πρῶτα φέρεσθαι
5 ἐκ Μουσέων, ὅτι Φοῖβον αἰοιδῶν μεδέοντα
λοῦσέ τε καὶ σπείρωσε καὶ ὥς θεὸν ἦγεσε πρώτη.

ὥς Μοῦσαι τὸν αἰοδὸν ὃ μὴ Πίμπλειαν ἀείση
ἔχθουσιν, τὼς Φοῖβος ὅτις Δήλοιο λάθηται.

Δήλῳ νῦν οἴμης ἀποδάσσομαι, ὥς ἂν Ἀπόλλων
10 Κύνθιος αἰνήσῃ με φίλης ἀλέγοντα τιθῆνης.
κεῖνγ δ' ἠνεμόεσσα καὶ ἄτροπος οἶά θ' ἀλιπλήξ
αἰθυίης καὶ μᾶλλον ἐπίδρομος ἠέπερ ἵπποις
πόντῳ ἐνεστήρικται· ὃ δ' ἀμφὶ ἐπ' οὐλὺς ἐλίσσων
Ἰκαρίου πολλὴν ἀπομάσσειται ὕδατος ἄχνην:

15 τῷ σφε καὶ ἰχθυβολῆες ἀλίπλοοι ἐννάσσαντο.
ἀλλὰ οἱ οὐ νεμεσητὸν ἐνὶ πρώτῃσι λέγεσθαι,
ὁππότ' ἐς Ὠκεανόν τε καὶ ἐς Τιτηνίδα Τηθὺν
νῆσοι ἀολλίζονται, αἰεὶ δ' ἔξαρχος ὁδεύει.

ἢ δ' ὅπιθεν Φοίνισσα μετ' ἵχνια Κύρνος ὀπηδεῖ [p. 86]

20 οὐκ ὀνοτὴ καὶ Μάκρις Ἀβαντιάς Ἐλλοπιῶν
Σαρδῶ θ' ἱμερόεσσα καὶ ἦν ἐπενήξατο Κύπρις
ἐξ ὕδατος τὰ πρῶτα, σαοῖ δέ μιν ἀντ' ἐπιβάθρων.

κεῖναι μὲν πύργοισι περισκεπέεσσιν ἐρυμναί,
δῆλος δ' Ἀπόλλωνι· τί δὲ στιβαρώτερον ἔρκος;

25 τεῖχεα μὲν καὶ λᾶες ὑπαὶ ῥιπῆς κε πέσοιεν
Στρυμονίου βορέαο· θεὸς δ' αἰεὶ ἀστυφέλικτος·
Δῆλε φίλη, τοῖός σε βοηθός ἀμφιβέβηκεν.

εἰ δὲ λίην πολέες σε περιτροχόωσιν αἰοιδάι,
ποίη ἐνιπλέξω σε; τί τοι θυμῆρες ἀκούσαι;

30 ἢ ὥς τὰ πρῶτιστα μέγας θεὸς οὔρεα θείων
ἄορι τριγλώχινι, τό οἱ Τελχῖνες ἔτευξαν,
νήσους εἰναλίας εἰργάζετο, νέρθε δὲ πάσας

ἐκ νεάτων ὥχλισσε καὶ εἰσεκύλισε θαλάσση;
καὶ τὰς μὲν κατὰ βυσσόν, ἴν' ἠπείριοι λάθωνται,
35 πρυμνόθεν ἐρρίζωσε: δὲ δ' οὐκ ἔθλιψεν ἀνάγκη,
ἀλλ' ἄφετος πελάγεσσιν ἐπέπλεες, οὖνομα δ' ἦν σοι
Ἀστερίη τὸ παλαιόν, ἐπεὶ βαθὺν ἦλαο τάφρον
οὐρανόθεν φεύγουσα Διὸς γάμον ἀστέρι ἴση.
τόφρα μὲν οὐπω σοι χρυσέη ἐπεμίσγετο Λητώ,
40 τόφρα δ' ἔτ' Ἀστερίη σὺ καὶ οὐδέπω ἔκλεο Δῆλος:
πολλάκι σε Τροιζῆνος ἀπὸ ξανθοῖο πολίχνης [p. 88]
ἐρχόμενοι Ἐφύρηνδε Σαρωνικοῦ ἔνδοθι κόλπου
ναῦται ἐπεσκέψαντο, καὶ ἐξ Ἐφύρης ἀνιόωτες
οἱ μὲν ἔτ' οὐκ ἴδον αὖθι, σὺ δὲ στεينوῖο παρ' ὀξὺν
45 ἔδραμες Εὐρίπιοι πόρον καναχηδὰ ρέοντος,
Χαλκιδικῆς δ' αὐτῆμαρ ἀνθηναμένη ἀλὸς ὕδωρ
μέσφ' ἐς Ἀθηναίων προσενήξαι Σούνιον ἄκρον
ἢ Χίον ἢ νήσοιο διάβροχον ὕδατι μαστὸν
παρθενίης ὁὐπω γὰρ ἔην Σάμοσ', ἥχι σε νύμφαι
50 γείτονες Ἀγκαίου Μυκαλησιῖδες ἐξείνισσαν.
ἡνίκα δ' Ἀπόλλωνι γενέθλιον οὐδας ὑπέσχεες,
τοῦτό τοι ἀντημοιβὸν ἀλίπλοοι οὔνομ' ἔθεντο,
οὔνεκεν οὐκέτ' ἄδηλος ἐπέπλεες, ἀλλ' ἐνὶ πόντου
κύμασιν Αἰγαίιοι ποδῶν ἐνεθήκαο ρίζας.
55 οὐδ' Ἥρην κοτέουσαν ὑπέτρεσας: ἡ μὲν ἀπάσαις
δεινὸν ἐπεβρωμᾶτο λεχωίσιν αἰ Διὶ παῖδας
ἐξέφερον, Λητοῖ δὲ διακριδόν, οὔνεκα μούνη
Ζηνὶ τεκεῖν ἡμελλε φιλαίτερον Ἄρεος υἱά.
τῷ ῥα καὶ αὐτὴ μὲν σκοπιὴν ἔχεν αἰθέρος εἴσω
60 σπερχομένη μέγα δὴ τι καὶ οὐ φατόν, εἴργε δὲ Λητῷ
τειρομένην ὠδίσι: δύω δέ οἱ εἶατο φρουροὶ
γαῖαν ἐποπτεύοντες, ὁ μὲν πέδον ἠπείριοι
ἥμενος ὑψηλῆς κορυφῆς ἐπὶ Θρήικος Αἴμου
θοῦρος Ἄρης ἐφύλασσε σὺν ἔντεσι, τῷ δέ οἱ ἵππω
65 ἐπτάμυχον βορέαιον παρὰ σπέος ἠυλίζοντο: [p. 90]
ἡ δ' ἐπὶ νησάων ἐτέρη σκοπὸς εὐρειάων
ἦστο κόρη Θαύμαντος ἐπαῖξασα Μίμαντι.

ἐνθ' οἱ μὲν πολίεσσιν ὅσαις ἐπεβάλλετο Λητῶ
μίμνον ἀπειλητῆρες, ἀπετρώπων δὲ δέχεσθαι.

70 φεῦγε μὲν Ἀρκαδίη, φεῦγεν δ' ὄρος ἱερὸν Αὔγης
Παρθένιον, φεῦγεν δ' ὁ γέρων μετόπισθε Φενειός.
φεῦγε δ' ὅλη Πελοπηὶς ὅση παρακέκλιται Ἴσθμῳ,
ἔμπλην Αἰγιαλοῦ τε καὶ Ἄργεος· οὐ γὰρ ἐκεῖνας
ἀτραπιτοὺς ἐπάτησεν, ἐπεὶ λάχεν Ἴναχον Ἥρη.

75 φεῦγε καὶ Ἀονίη τὸν ἓνα δρόμον, αἱ δ' ἐφέποντο
Δίρκη τε Στροφίη τε μελαμψήφιδος ἔχουσαι
Ἴσμηνοῦ χέρα πατρός, ὁ δ' εἶπετο πολλὸν ὀπισθεν
Ἀσωπὸς βαρύγουνος, ἐπεὶ πεπάλακτο κεραυνῷ.

ἢ δ' ὑποδινθεῖσα χοροῦ ἀπεπαύσατο νύμφη
80 αὐτόχθων Μελίη καὶ ὑπόχλοον ἔσχε παρειήν
ἥλικος ἀσθμαίνουσα περὶ δρυός, ὥς ἶδε χαίτην
σειομένην Ἑλικῶνος. ἐμαὶ θεαί, εἵπατε Μοῦσαι,
ἦ ῥ' ἔτεδὸν ἐγένοντο τότε δρύες ἠνίκα Νύμφαι;
νύμφαι μὲν χαίρουσιν, ὅτε δρύας ὄμβρος ἀέξει,
85 νύμφαι δ' αὖ κλαίουσιν, ὅτε δρυσὶν οὐκέτι φύλλα.
ταῖς μὲν ἔτ' Ἀπόλλων ὑποκόλπιος αἰνὰ χολώθη, [p. 92]
φθέγγατο δ' οὐκ ἀτέλεστον ἀπειλήσας ἐπὶ Θήβῃ:
'Θήβη, τίπτε τάλαινα τὸν αὐτίκα πότμον ἐλέγχεις;
μήπω μὴ μ' ἀέκοντα βιάζεο μαντεύεσθαι.

90 οὐπω μοι Πυθῶνι μέλει τριποδῆιος ἔδρη,
οὐδέ τί πω τέθνηκεν ὄφιν μέγας, ἀλλ' ἔτι κεῖνο
θηρίον αἰνογένειον ἀπὸ Πλειστοῖο καθέρπον
Παρνησὸν νιφόεντα περιστέφει ἐννέα κύκλοις:
ἀλλ' ἔμπης ἐρέω τι τομώτερον ἢ ἀπὸ δάφνης.
95 φεῦγε πρόσω· ταχινός σε κιχήσομαι αἵματι λούσων
τόξον ἐμόν· σὺ δὲ τέκνα κακογλώσσοιο γυναικὸς
ἔλλαχες. οὐ σύ γ' ἐμεῖο φίλη τροφὸς οὐδὲ Κιθαιρῶν
ἔσσεται· εὐαγέων δὲ καὶ εὐαγέεσσι μελοίμην.'

ὥς ἄρ' ἔφη. Λητῶ δὲ μετὰ τροπος αὗτις ἐχώρει.
100 ἀλλ' ὅτ' Ἀχαιάδες μιν ἀπηρνήσαντο πόληες
ἐρχομένην, Ἑλίκη τε Ποσειδάωνος ἐταίρη
Βοῦρρά τε Δεξαμενοῖο βοόστασις Οἰκιάδαο,

ἄψ δ' ἐπὶ Θεσσαλίην πόδας ἔτρεπε, φεῦγε δ' Ἄναυρος
καὶ μεγάλη Λάρισα καὶ αἱ Χειρωνίδες ἄκραι,
105 φεῦγε δὲ καὶ Πηνειὸς ἐλισσόμενος διὰ Τεμπέων.
Ἥρη, σοὶ δ' ἔτι τῆμος ἀνηλεὲς ἦτορ ἔκειτο
οὐδὲ κατεκλάσθης τε καὶ ὄκτισας, ἥνικα πῆχεις
ἀμφοτέρους ὀρέγουσα μάτην ἐφθέγγετο τοῖα [p. 94]
Ἄνυμφαι Θεσσαλίδες, ποταμοῦ γένος, εἵπατε πατρὶ
110 κοιμῆσαι μέγα χεῦμα: περιπλέξασθε γενεαίῳ
λίσσόμεναι τὰ Ζηνὸς ἐν ὕδατι τέκνα τεκέσθαι.
Πηνειὲ Φθιώτα, τί νῦν ἀνέμοισιν ἐρίζεις;
ὦ πάτερ, οὐ μὴν ἵππον ἀέθλιον ἀμφιβέβηκας.
ἦ ρά τοι ὦδ' αἰεὶ ταχινοὶ πόδες, ἦ ἐπ' ἐμεῖο
115 μοῦνοι ἐλαφρίζουσι, πεποιήσαι δὲ πέτεσθαι
σήμερον ἐξαπίνης;” ὁ δ' ἀνήκοος. “ὦ ἐμὸν ἄχθος,
ποῖ σε φέρω; μέλαιο γὰρ ἀπειρήκασι τένοντες.
Πήλιον ὦ Φιλύρης νυμφήιον, ἀλλὰ σὺ μεῖνον,
μεῖνον, ἐπεὶ καὶ θῆρες ἐν οὖρεσι πολλάκι σεῖο
120 ὠμοτόκους ὠδῖνας ἀπηρείσαντο λέαιναι.”
τὴν δ' ἄρα καὶ Πηνειὸς ἀμείβετο δάκρυα λείβων
Ἄητοϊ, Ἀναγκαίῃ μεγάλῃ θεός. οὐ γὰρ ἔγωγε
πότνια σὰς ὠδῖνας ἀναίνομαι: οἶδα καὶ ἄλλας
λουσαμένας ἀπ' ἐμεῖο λεχωίδας: ἀλλὰ μοι Ἥρη
125 δαψιλὲς ἠπεῖλησεν. ἀπαύγασαι, οἷος ἔφεδρος
οὖρεος ἐξ ὑπάτου σκοπιὴν ἔχει, ὅς κέ με ρεῖα
βυσσόθεν ἐξερύσειε. τί μήσομαι; ἦ ἀπολέσθαι
ἡδύ τί τοι Πηνειόν; ἵτω πεπρωμένον ἡμαρ:
τλήσομαι εἵνεκα σεῖο καὶ εἰ μέλλοιμι ροάων
130 διψαλέην ἄμπωτιν ἔχων αἰώνιον ἔρρειν
καὶ μόνος ἐν ποταμοῖσιν ἀτιμότατος καλέεσθαι.
ἡνίδ' ἐγώ: τί περισσά; κάλει μόνον Εἰλήθυιαν.”
εἶπε καὶ ἠρώησε μέμαν ρόον. ἀλλὰ οἱ Ἄρης
Παγγαίου προθέλυμα καρήατα μέλλεν ἀείρας
135 ἐμβαλέειν δίνησιν, ἀποκρύψαι δὲ ῥέεθρα: [p. 96]
ὕψθε δ' ἐσμαράγησε καὶ ἀσπίδα τύψεν ἀκωκῇ
δούρατος: ἦ δ' ἐλέλιξεν ἐνόπλιον: ἔτρεμε δ' Ὀσσης

οὔρεα καὶ πεδῖον Κραννώνιον αἶ τε δυσσαεῖς
 ἐσχατιαὶ Πίνδοιο, φόβῳ δ' ὠρχήσατο πᾶσα
 140 Θεσσαλίη: τοῖος γὰρ ἀπ' ἀσπίδος ἔβρεμεν ἦχος.
 ὥς δ' ὁπότε Αἰτναίου ὄρεος πυρὶ τυφομένοιο
 σείονται μυχὰ πάντα κατουδαίιο γίγαντος
 εἰς ἐτέρην Βριαρῆος ἐπωμίδα κινυμένοιο,
 θερμάστραι τε βρέμουσιν ὑφ' Ἡφαίστοιο πυράγρης
 145 ἔργα θ' ὁμοῦ, δεινὸν δὲ πυρίκμητοί τε λέβητες
 καὶ τρίποδες πίπτοντες ἐπ' ἀλλήλοις ἰαχεῦσι:
 τῆμος ἔγεντ' ἄραβος σάκεος τόσος εὐκύκλιοιο.
 Πηνεῖος δ' οὐκ αὖτις ἐχάζετο, μίμνε δ' ὁμοίως
 καρτερὸς ὥς τὰ πρῶτα, θοὰς δ' ἐστήσατο δίνας,
 150 εἰσόκε οἱ Κοιῆς ἐκέκλετο 'σφῆξεο χαίρων,
 σφῆξεο: μὴ σύ γ' ἐμεῖο πάθης κακὸν εἵνεκα τῆσδε
 ἀντ' ἐλεημοσύνης, χάριτος δέ τοι ἔσσετ' ἀμοιβή.'
 ἦ καὶ πολλὰ πάροιθεν ἐπεὶ κάμεν ἔστιχε νήσους
 εἰναλίας: αἱ δ' οὐ μιν ἐπερχομένην ἐδέχοντο,
 155 οὐ λιπαρὸν νήεσσιν Ἐχινάδες ὄρμον ἔχουσαι,
 οὐδ' ἦτις Κέρκυρα φιλοξενιωτάτη ἄλλων,
 Ἴρις ἐπεὶ πάσησιν ἐφ' ὑψηλοῖο Μίμαντος
 σπερχομένη μάλα πολλὸν ἀπέτραπεν: αἱ δ' ὑπ' ὁμοκλής
 πανσυδίῃ φοβέοντο κατὰ ῥόον ἦντινα τέτμοι. [p. 98]
 160 ὠγυγίνῃ δῆπεια Κόων, Μεροπηίδα νῆσον,
 ἵκετο, Χαλκιοῆς ἱερὸν μυχὸν ἡρώϊνης.
 ἀλλὰ ἐπαιδὸς ἔρυκεν ἔπος τόδε 'μὴ σύ γε, μήτερ,
 τῇ με τέκοις. οὐτ' οὖν ἐπιμέφομαι οὐδὲ μεγαίρω
 νῆσον, ἐπεὶ λιπαρὴ τε καὶ εὐβοτος, εἴ νύ τις ἄλλη:
 165 ἀλλὰ οἱ ἐκ Μοιρέων τις ὀφειλόμενος θεὸς ἄλλος
 ἐστί, Σαωτήρων ὑπατον γένος: ᾧ ὑπὸ μίτρην
 ἵξεται οὐκ ἀέκουσα Μακηδόνι κοιρανέεσθαι
 ἀμφοτέρῃ μεσόγεια καὶ αἱ πελάγεσσι κάθηνται,
 μέχρις ὅπου περάτη τε καὶ ὀππότεν ὠκέες ἵπποι
 170 ἠέλιον φορέουσιν: ὁ δ' εἴσεται ἦθεα πατρός.
 καὶ νύ ποτε ξυνὸς τις ἐλεύσεται ἄμμιν ἄεθλος
 ὕστερον, ὁππότε ἂν οἱ μὲν ἐφ' Ἑλλήνεσσι μάχαιραν

βαρβαρικὴν καὶ Κελτὸν ἀναστήσαντες Ἄρηα
 ὀψίγονοι Τιτῆνες ἀφ' ἐσπέρου ἐσχατόωντος
 175 ῥώσωνται νιφάδεσσιν ἐοικότες ἢ ἰσάριθμοι
 τείρεσιν, ἥνικα πλεῖστα κατ' ἡέρα βουκολέονται,
 φρούρια καὶ [κῶμαι Λοκρῶν καὶ Δελφίδες ἄκραι]
 καὶ πεδία Κρῖσσαϊα καὶ ἠπείροι [ο φάραγγες]
 ἀμφιπεριστείνωνται, ἴδωσι δὲ πίονα καπνὸν
 180 γείτονος αἰθομένοιο, καὶ οὐκέτι μοῦνον ἀκουῇ, [p. 100]
 ἀλλ' ἤδη παρὰ νηὸν ἀπαυγάζονται φάλαγγας
 δυσμενέων, ἤδη δὲ παρὰ τριπόδεσσιν ἐμείο
 φάσγανα καὶ ζωστήρας ἀναιδέας ἐχθομένας τε
 ἀσπίδας, αἱ Γαλάτησι κακὴν ὁδὸν ἄφρονι φύλῳ
 185 στήσονται: τέων αἱ μὲν ἐμοὶ γέρας, αἱ δ' ἐπὶ Νείλῳ
 ἐν πυρὶ τοὺς φορέοντας ἀποπνεύσαντας ἰδοῦσαι
 κείσονται βασιλῆος ἀέθλια πολλὰ καμόντος.
 ἐσσόμενε Πτολεμαῖε, τά τοι μαντήια φαίνω.
 αἰνήσεις μέγα δὴ τι τὸν εἰσέτι γαστέρι μάντιν
 190 ὕστερον ἤματα πάντα. σὺ δὲ ξυμβάλλεο, μητερ:
 ἔστι διειδομένη τις ἐν ὕδατι νήσος ἄραιή,
 πλαζομένη πελάγεσσι: πόδες δέ οἱ οὐχ ἐνὶ χώρῳ,
 ἀλλὰ παλιρροίη ἐπινήχεται ἀνθέρικος ὥς,
 ἔνθα νότος, ἔνθ' εὖρος, ὅπη φορέησι θάλασσα.
 195 τῇ με φέροις: κείνην γὰρ ἐλεύσει εἰς ἐθέλουσαν.
 αἱ μὲν τόσσα λέγοντος ἀπέτρεχον εἰν ἀλὶ νῆσοι:
 Ἀστερίη φιλόμολπε, σὺ δ' Εὐβοίηθε κατήεις,
 Κυκλάδας ὀψομένη περιηγέας, οὗ τι παλαιόν,
 ἀλλ' ἔτι τοι μετόπισθε Γεραίσιον εἶπετο φύκος:

200 ...

... φλεξας ἐπεὶ περικαίειο % πυρί,
 τλήμον' ὑπ' ὠδίνεσσι βαρυνομένην ὀρώωσα:
 “Ἥρη, τοῦτό με ῥέξον ὅ τοι φίλον: οὐ γὰρ ἀπειλὰς
 ὑμετέρας ἐφύλαξα: πέρα, πέρα εἰς ἐμὲ Λητοῖ.” [p. 102]
 205 ἔννεπες: ἡ δ' ἀρητὸν ἄλης ἀπεπαύσατο λυγρῆς,
 ἔζετο δ' Ἴνωποιὸ παρὰ ῥόον, ὅντε βάθιστον

γαῖα τότε ἔξανήσιν, ὅτε πλήθοντι ῥέεθρα
Νεῖλος ἀπὸ κρημνοῦ κατέρχεται Αἰθιοπῆος·
λύσατο δὲ ζώνην, ἀπὸ δ' ἐκλίθη ἔμπαλιν ὤμοις
210 φοίνικος ποτὶ πρέμον ἀμηχανίης ὑπὸ λυγρῆς
τειρομένη· νότιος δὲ διὰ χρόος ἔρρεεν ἰδρώς.
εἶπε δ' ἄλυσθμαίνουσα 'τί μητέρα, κοῦρε, βαρύνεις;
αὕτη τοι, φίλε, νῆσος ἐπιπλώουσα θαλάσση.
γείνεο, γείνεο, κοῦρε, καὶ ἥπιος ἔξιθι κόλπου.'

215 νύμφα Διὸς βαρύθυμε, σὺ δ' οὐκ ἄρ' ἔμελλες ἄπυστος
δὴν ἔμεναι· τοίη σε προσέδραμεν ἀγγελιώτις,
εἶπε δ' ἔτ' ἄσθμαίνουσα, φόβῳ δ' ἀνεμίσγετο μῦθος,
"Ἥρη τιμηέσσα, πολὺ προὔχουσα θεάων
σὴ μὲν ἐγώ, σὰ δὲ πάντα, σὺ δὲ κρείουσα κάθησαι
220 γνησίῃ Οὐλύμποιο, καὶ οὐ χέρα δείδιμεν ἄλλην
θηλυτέρην, σὺ δ', ἄνασσα, τὸν αἴτιον εἶσαι ὀργῆς.
Λητώ τοι μήτηρ ἀναλύεται ἔνδοθι νήσου.
ἄλλαι μὲν πᾶσαι μιν ἀπέστρυγον οὐδ' ἐδέχοντο·
Ἀστερίη δ' ὀνομαστὶ παρερχομένην ἐκάλεσσαν,
225 Ἀστερίη, πόντοιο κακὸν σάρον· οἶσθα καὶ αὕτη.
ἀλλά, φίλη, δύνασαι γάρ, ἀμύνειν, πότνια, δούλοις
ὑμετέροις, οἳ σεῖο πέδον πατέουσιν ἐφετμῇ.'
ἦ καὶ ὑπὸ χρύσειον ἐδέθλιον ἵζε κύων ὥς,
Ἀρτέμιδος ἥτις τε, θοῆς ὅτε παύσεται ἄγρης,
230 ἵζει θηρήτειρα παρ' ἵχνεσιν, οὐατα δ' αὐτῆς
ὀρθὰ μάλ', αἰὲν ἐτοῖμα θεῆς ὑποδέχθαι ὁμοκλήν·
τῇ ἱκέλῃ Θαύμαντος ὑπὸ θρόνον ἵζετο κούρη.
κεῖνη δ' οὐδέποτε σφετέρης ἐπιλήθεται ἔδρης,
οὐδ' ὅτε οἱ ληθαῖον ἐπὶ πτερὸν ὕπνος ἐρείσῃ, [p. 104]
235 ἀλλ' αὐτοῦ μέγαλοιο ποτὶ γλαγχῖνα θρόνοιο
τυτθὸν ἀποκλίναςα καρήατα λέχριος εὐδαι.
οὐδέ ποτε ζώνην ἀναλύεται οὐδὲ ταχείας
ἐνδρομίδας, μή οἱ τι καὶ αἰφνίδιον ἔπος εἴπη
δεσπότης. ἡ δ' ἀλεγεινὸν ἀλαστήσασα προσηύδα
240 'οὔτῳ νῦν, ὦ Ζηνὸς ὄνειδεα, καὶ γαμέοισθε
λάθρια καὶ τίκτοιτε κεκρυμμένα, μηδ' ὅθι δειλαὶ

δυστοκέες μογέουσιν ἀλετρίδες, ἀλλ' ὅθι φῶκαι
εἰνάλαια τίκτουσιν, ἐνὶ σπιλάδεσσιν ἐρήμοις.
Ἀστερίη δ' οὐδέν τι βαρύνομαι εἵνεκα τήσδε
245 ἀμπλακίης, οὐδ' ἔστιν ὅπως ἀποθύμια ῥέξω,
τόσσα δέοι μάλα γάρ τε κακῶς ἐχαρίσσατο Λητοῖ:
ἀλλὰ μιν ἔκπαγλόν τι σεβίζομαι, οὐνεκ' ἐμεῖο
δέμνιον οὐκ ἐπάτησε, Διὸς δ' ἀνθεΐλετο πόντον.'
ἢ μὲν ἔφη: κύκνοι δὲ θεοῦ μέλποντες ἀοιδοὶ
250 Μηρόνιον Πακτωλὸν ἐκυκλώσαντο λιπόντες
ἐβδομάκις περὶ Δῆλον, ἐπήεισαν δὲ λοχείη
Μουσάων ὄρνιθες, ἀοιδότατοι πετεηνῶν:
ἐνθεν ὁ παῖς τοσσάσδε λύρη ἐνεδήσατο χορδὰς
ὔστερον, ὅσσάκι κύκνοι ἐπ' ὠδίνεσσιν ἄεισαν.
255 ὄγδοον οὐκέτ' ἄεισαν, ὁ δ' ἔκθορεν, αἰ δ' ἐπὶ μακρὸν
νύμφαι Δηλιάδες, ποταμοῦ γένος ἀρχαίαιο,
εἶπαν Ἐλειθυίης ἱερὸν μέλος, αὐτίκα δ' αἰθήρ
χάλκεος ἀντήχησε διαπρυσίην ὀλολυγὴν,
οὐδ' Ἥρη νεμέσησεν, ἐπεὶ χόλον ἐξέλετο Ζεὺς.
260 χρύσεά τοι τότε πάντα θεμεΐλια γείνετο, Δῆλε,
χρυσῷ δὲ τροχόεσσα πανήμερος ἔρρεε λίμνη,
χρύσειον δ' ἐκόμησε γενέθλιον ἔρνος ἐλαίης,
χρυσῷ δὲ πλήμυρε βαθὺς Ἴνωπὸς ἐλιχθεῖς. [p. 106]
αὐτὴ δὲ χρυσέοιο ἀπ' οὐδεος εἴλεο παῖδα,
265 ἐν δ' ἐβάλευ κόλποισιν, ἔπος δ' ἐφθέγγετο τοῖον:
'ὦ μεγάλη πολὺβωμε πολὺπτολι πολλὰ φέρουσα,
πίονες ἡπειροὶ τε καὶ αἱ περιναίετε νῆσοι:
αὐτὴ ἐγὼ τοιήδε, δυσήροτος, ἀλλ' ἀπ' ἐμεῖο
Δήλιος Απόλλων κεκλήσεται, οὐδέ τις ἄλλη
270 γαῖων τοσσόνδε θεῶ πεφιλήσεται ἄλλω,
οὐ Κερχνίς κρεῖοντι Ποσειδάωνι Λεχαίῳ,
οὐ πάγος Ἑρμείη Κυλλήνιος, οὐ Διὶ Κρήτη,
ὥς ἐγὼ Ἀπόλλωνι: καὶ ἔσσομαι οὐκέτι πλαγκτή.'
ᾧδε σὺ μὲν κατέλεξας: ὁ δὲ γλυκὺν ἔσπασε μαζόν.
275 τῷ καὶ νησάων ἀγνωτάτη ἐξέτι κείνου
κλήζῃ, Ἀπόλλωνος κουροτρόφος: οὐδέ σ' Ἐνυώ

οὐδ' Αἶδης οὐδ' ἵπποι ἐπιστεΐβουσιν Ἄρης·
ἀλλὰ τοι ἀμφιετῆς δεκατηφόροι αἰὲν ἀπαρχαί
πέμπονται, πᾶσαι δὲ χοροὺς ἀνάγουσι πόλῃες,
280 αἶ τε πρὸς ἡοῖν αἶ θ' ἔσπερον αἶ τ' ἀνὰ μέσσην
κλήρον ἐστήσαντο, καὶ οἱ καθύπερθε βορείης
οἰκία θινὸς ἔχουσι, πολυχρνιώτατον αἶμα.
οἱ μὲν τοι καλάμην τε καὶ ἱερὰ δράγματα πρῶτοι
ἄσταχύν φορέουσιν· ἃ Δωδώνηθι Πελασγοὶ [p. 108]
285 τηλόθεν ἐκβαίνοντα πολὺ πρῶτιστα δέχονται,
γῆλεχέες θεράποντες ἀσιγήτοιο λέβητος·
δεύτερον Ἴερὸν ἄστρῳ καὶ οὔτεα Μηλίδος αἴης
ἔρχονται· κεῖθεν δὲ διαπλώουσιν Ἀβάντων
εἰς ἀγαθὸν πεδίον Ληλάντιον· οὐδ' ἔτι μακρὸς
290 ὁ πλόος Εὐβοίῃθεν, ἐπεὶ σέο γείτονες ὄρμοι.
πρῶταί τοι τάδ' ἔνεικαν ἀπὸ ξανθῶν Ἀριμασπῶν
Οὐπίς τε Λοξώ τε καὶ εὐαίων Ἐκαέργη,
θυγατέρες Βορέας, καὶ ἄρσενες οἱ τότε ἄριστοι
ἠιθέων· οὐδ' οἳ γε παλιμπετὲς οἴκαδ' ἵκοντο,
295 εὖμοιροι δ' ἐγένοντο, καὶ ἀκλέες οὔποτ' ἐκείνοι.
ἦ τοι Δηλιάδες μὲν, ὅτ' εὐήχης ὑμέναιος
ἦθεα κουράων μορμύσσεται, ἥλικα χαίτην
παρθενικαῖς, παῖδες δὲ θέρος τὸ πρῶτον ἰούλων
ἄρσενες ἠιθέοισιν ἀπαρχόμενοι φορέουσιν.
300 Ἀστερίη θυόεσσα, σὲ μὲν περὶ τ' ἀμφὶ τε νῆσοι
κύκλον ἐποίησαντο καὶ ὥς χορὸν ἀμφεβάλοντο·
οὔτε σιωπηλὴν οὔτ' ἄψοφον οὗλος ἐθείραις
ἔσπερος, ἀλλ' αἰεὶ σε καταβλέπει ἀμφιβόητον.
οἱ μὲν ὑπαείδουσι νόμον Λυκίοιο γέροντος,
305 ὃν τοι ἀπὸ Ξάνθοιο θεοπρόπος ἤγαγεν Ὀλὴν·
αἱ δὲ ποδὶ πλήσσουσι χορίτιδες ἀσφαλὲς οὔδας.
δὴ τότε καὶ στεφάνοισι βαρύνεται ἱρὸν ἄγαλμα [p. 110]
Κύπριδος ἀρχαίης ἀριήκοον, ἣν ποτε Θησεὺς
εἶσατο σὺν παίδεσσιν, ὅτε Κρήτηθεν ἀνέπλει.
310 οἱ χαλεπὸν μύκημα καὶ ἄγριον νῆα φυγόντες
Πασιφάης καὶ γναμπτὸν ἔδος σκολιοῦ λαβυρίνθου,

πότνια, σὸν περὶ βωμὸν ἐγειρομένου κιθαρισμοῦ
κύκλιον ὠρχήσαντο, χοροῦ δ' ἡγήσατο Θησεύς.
ἔνθεν ἀειζῶντα θεωρίδος ἱερὰ Φοῖβῳ
315 Κεκροπίδαι πέμπουσι, τοπήια νηὸς ἐκείνης.
Ἀστερίη πολύβωμε πολύλλιτε, τίς δέ σε ναύτης
ἔμπορος Αἰγαίοιο παρήλυθε νηὶ θεούσῃ;
οὐχ οὕτω μεγάλοι μιν ἐπιπνεῖουσιν ἀῆται,
χρειῶ δ' ὅττι τάχιστον ἄγει πλόον, ἀλλὰ τὰ λαίφη
320 ὠκέες ἐστεΐλαντο καὶ οὐ πάλιν αὐτὶς ἔβησαν,
πρὶν μέγαν ἦ σέο βωμὸν ὑπὸ πλεγγῆσιν ἐλίξαι
ῥησσόμενον καὶ πρέμνον ὀδακτάσαι ἀγνὸν ἐλαίης
χεῖρας ἀποστρέψαντας· ἃ Δηλιάς εὔρετο νύμφη
παίγνια κουρίζοντι καὶ Ἀπόλλωνι γελαστύν.
325 ἰστίῃ ᾧ νήσων εὐέστιε, χαῖρε μὲν αὐτή,
χαῖροι δ' Ἀπόλλων τε καὶ ἦν ἐλοχεύσατο Λητώ.

HYMN V. ON THE BATH OF PALLAS

λουτρὰ τῆς Παλλάδος

[p. 112]

ὄσσαι λωτροχόοι τᾷς Παλλάδος ἔξιτε πᾶσαι,
ἔξιτε: τᾶν ἵππων ἄρτι φρυασσομενᾶν
τᾶν ἱερᾶν ἐσάκουσα, καὶ ἃ θεὸς εὖτυκος ἔρπειν
σοῦσθέ νυν, ὧ ξανθαί, σοῦσθε Πελασγιάδες.
5 οὐποκ' Ἀθαναία μεγάλως ἀπενίψατο πάχεις
πρὶν κόνιν ἵππειᾶν ἐξελάσαι λαγόνων,
οὐδ' ὅκα δὴ λύθρῳ πεπαλαγμένα πάντα φέροισα
τεύχεα τῶν ἀδίκων ἦνθ' ἀπὸ γηγενέων,
ἀλλὰ πολὺ πρᾶτιστον ὕφ' ἄρματος αὐχένας ἵππων
10 λυσαμένα παγαῖς ἔκλυσεν Ὠκεανῷ
ἰδρῷ καὶ ῥαθάμιγγας, ἐφοίβασεν δὲ παγέντα
πάντα χαλινοφάγων ἀφρὸν ἀπὸ στομάτων.
ὧ ἴτ' Ἀχαιάδες, καὶ μὴ μύρα μηδ' ἀλαβάστρως
'συρίγγων αἰῶ φθόγγον ὑπαξονίων',
15 μὴ μύρα λωτροχόοι τᾷ Παλλάδι μηδ' ἀλαβάστρως
'οὐ γὰρ Ἀθαναία χρίματα μεικτὰ φιλεῖ
οἴσετε μηδὲ κάτοπτρον: αἰεὶ καλὸν ὄμμα τὸ τήνας
οὐδ' ὅκα τὰν Ἴδα Φρυγὴ ἐδίκασεν ἔριν,
οὔτ' ἐς ὀρείχαλκον μεγάλα θεὸς οὔτε Σιμοῦντος
20 ἔβλεψεν δῖναν ἐς διαφαινομένην: [p. 114]
οὐδ' Ἥρα: Κύπρις δὲ διαυγέα χαλκὸν ἐλοῖσα
πολλάκι τὰν αὐτὰν δις μετέθηκε κόμαν:
ἃ δέ, δις ἐξήκοντα διαθρέξασα διαύλως,
οἷα παρ' Εὐρώτῃ τοῖ Λακεδαιμόνιοι
25 ἀστέρες, ἐμπεράμωσ ἐνετρίψατο λιτὰ λαβοῖσα
χρίματα, τᾷς ἰδίας ἔκγονα φυταλιᾶς:
ὧ κῶραι, τὸ δ' ἔρευθος ἀνέδραμε, πρῶιον οἷαν
ἢ ρόδον ἢ σίβδας κόκκος ἔχει χροῖαν.
τῷ καὶ νῦν ἄρσεν τι κομίζατε μῶνον ἔλαιον,
30 ὧ Κάστωρ, ὧ καὶ χρίεται Ἡρακλῆς:
οἴσετε καὶ κτένα οἱ παγχρύσειον, ὥς ἀπὸ χαίταν

πέξεται, λιπαρὸν σμασαμένα πλόκαμον.
ἔξιθ' Ἀθαναία: πάρα τοι καταθύμιος ἴλα,
παρθενικαὶ μεγάλων παῖδες Ἀκεστοριδᾶν
35 ὠθάνᾳ, φέρεται δὲ καὶ ἅ Διομήδεος ἀσπίς,
ὥς ἔθος Ἀργείων τοῦτο παλαιότερον
Εὐμήδης ἐδίδαξε, τεῖν κεχαρισμένος ἱεὺς:
ὅς ποκα βωλευτὸν γνοὺς ἐπὶ οἱ θάνατον
δᾶμον ἐτοιμάζοντα φυγᾷ τεδὸν ἰδὸν ἄγαλμα
40 ὥχετ' ἔχων, Κρεῖιον δ' εἰς ὄρος ὠκίσσας:
κρεῖιον ὄρος: σὲ δέ, δαῖμον, ἀπορρώγεσσιν ἔθηκεν
ἐν πέτραις, αἷς νῦν οὖνομα Παλλατίδες:
ἔξιθ' Ἀθαναία περσέπτολι, χρυσεοπήληξ,
ἵππων καὶ σακέων ἀδομένα πατάγω. [p. 116]
45 σάμερον ὕδροφόροι μὴ βάπτετε — σάμερον Ἄργος
πίνετ' ἀπὸ κρανᾶν μηδ' ἀπὸ τῷ ποταμῷ,
σάμερον αἱ δῶλαι τὰς κάλπιδας ἥ 'ς Φυσάδειαν
ἥ ἐς Ἀμυμώναν οἴσετε τὰν Δαναῶ.
καὶ γὰρ δὴ χρυδῷ τε καὶ ἄνθεσιν ὕδατα μίξας
50 ἥξει φορβαίων Ἰναχος ἐξ ὀρέων
τάθᾳνα τὸ λοετρὸν ἄγων καλόν. ἀλλά, Πελασγέ,
φράζσο μὴ οὐκ ἐθέλων τὰν βασίλειαν ἴδης.
ὅς κεν ἴδῃ γυμνὰν τὰν Παλλάδα τὰν πολιοῦχον,
τῶργος ἐσοψεῖται τοῦτο πανυστάτιον.
55 πότνι Ἀθαναία τὸ μὲν ἔξιθι: μέσφα δ' ἐγὼ τι
ταῖσδ' ἐρέω. μῦθος δ' οὐκ ἐμός, ἀλλ' ἐτέρων.
παῖδες, Ἀθαναία νύμφαν μίαν ἔν ποκα Θήβαις
πουλύ τι καὶ περὶ δὴ φίλατο τὰν ἐταρᾶν,
ματέρα Τειρεσίαο, καὶ οὔποκα χωρὶς ἔγεντο:
60 ἀλλὰ καὶ ἀρχαίων εὔτ' ἐπὶ Θεσπιέων
ἥ 'πὶ Κορωνείας ἥ εἰς Ἀλάρτον ἐλαύνουι
ἵππως, Βοιωτῶν ἔργα διερχομένα,
ἥ 'πὶ Κορωνείας, ἵνα οἱ τεθυμένον ἄλσος
καὶ βωμοὶ ποταμῷ κεῖντ' ἐπὶ Κωραλίῳ:
65 πολλὰκις ἅ δαίμων νιν ἐῷ ἐπεβάσατο δίφρῳ,
οὐδ' ὅαροι νυμφᾶν οὐδὲ χοροστασίαι

ἀδείαι τελέθεσκον, ὅκ' οὐχ ἄγεῖτο Χαρικλώ:
 ἀλλ' ἔτι καὶ τήναν δάκρυα πόλλ' ἔμενεν,
 καίπερ Ἀθαναία καταθύμιον ἔσσαν ἐταίραν.
 70 δὴ ποκα γὰρ πέπλων λυσαμένα περόνας
 ἵππῳ ἐπὶ κράνα Ἑλικωνίδι καλὰ ρεοῖσα
 λῶντο: μεσαμβρινὰ δ' εἶχ' ὄρος ἀσυχία. [p. 118]
 ἀμφοτέραι λῶοντο, μεσαμβριναὶ δ' ἔσαν ὦραι,
 πολλὰ δ' ἀσυχία τήνο κατεῖχεν ὄρος.
 75 Τειρεσίας δ' ἔτι μῶνος ἀμᾶ κυσὶν ἄρτι γένεια
 περκάζων ἱερὸν χῶρον ἀνεστρέφετο:
 διψάσας δ' ἄφατόν τι ποτὶ ρόον ἦλυθε κράνας,
 σχέτλιος: οὐκ ἐθέλων δ' εἶδε τὰ μὴ θεμιτά:
 τὸν δὲ χολωσαμένα περ ὅμως προσέφασεν Ἀθάναια
 80 'τίς σε, τὸν ὀφθαλμῶς οὐκέτ' ἀποισόμενον,
 ὦ Εὐηρεΐδα, χαλεπὰν ὁδὸν ἄγαγε δαίμων;"
 ἂ μὲν ἔφα, παιδὸς δ' ὄμματα νύξ ἔλαβεν.
 ἐστάκη δ' ἄφθογγος, ἐκόλλασαν γὰρ ἀνῖα
 γώνατα καὶ φωνὰν ἔσχεν ἀμηχανία.
 85 ἡ νύμφα δ' ἐβόασε "τί μοι τὸν κῶρον ἔρεξας,
 πότνια; τοιαῦται δαίμονες ἐστὲ φίλαι;
 ὄμματά μοι τῷ παιδὸς ἀφείλεο. τέκνον ἄλαστε,
 εἶδες Ἀθαναίας στήθεα καὶ λαγόνας,
 ἀλλ' οὐκ ἀέλιον πάλιν ὄψει. ὦ ἐμὲ δειλάν,
 90 ὦ ὄρος, ὦ Ἑλικὼν οὐκέτι μοι παριτέ,
 ἦ μεγάλ' ἀντ' ὀλίγων ἐπράξας: δόρκας ὀλέσσας
 καὶ πρόκας οὐ πολλὰς φάεα παιδὸς ἔχεις.'
 ἤ καὶ ἅμ' ἀμφοτέραισι φίλον περὶ παῖδα λαβοῖσα
 μάτηρ μὲν γοερᾶν οἶτον ἀηδονίδων
 95 ἤγε βαρὺ κλαίοισα, θεὰ δ' ἐλέησεν ἐταίραν
 καὶ νιν Ἀθαναία πρὸς τόδ' ἔλεξεν ἔπος
 'διὰ γύναι, μετὰ πάντα βαλεῖ πάλιν ὅσσα δι' ὄργαν
 εἶπας: ἐγὼ δ' οὐ τοι τέκνον ἔθηκ' ἀλαόν.
 οὐ γὰρ Ἀθαναία γλυκερὸν πέλει ὄμματα παίδων
 100 ἀρπάζειν: Κρόνιοι δ' ὧδε λέγοντι νόμοι: [p. 120]
 ὅς κε τιν' ἀθανάτων, ὅκα μὴ θεὸς αὐτὸς ἔληται,

ἀθήρησσι, μισθῷ τοῦτον ἰδεῖν μεγάλῳ.
 δῖα γύναι, τὸ μὲν οὐ παλινάγρετον αὐθι γένοιτο
 ἔργον· ἐπεὶ μοιρᾶν ὧδ' ἐπένησε λῖνα,
 105 ἀνίκα τὸ πρᾶτόν νιν ἐγείναο· νῦν δὲ κομίζεω,
 ὧ Εὐηρείδα, τέλθος ὀφειλόμενον.
 πόσσα μὲν ἅ Καδμηῖς ἐς ὕστερον ἔμπυρα καυσεῖ,
 τόσσα δ' Ἀρισταῖος, τὸν μόνον εὐχόμενοι
 παῖδα, τὸν ἀβατὰν Ἀκταίονα, τυφλὸν ἰδέσθαι.
 110 καὶ τήνους μεγάλας σύνδρομος Ἀρτέμιδος
 ἐσσεῖτ'· ἀλλ' οὐκ αὐτὸν ὃ τε δρόμος αἶψ' ἐν ὄρεσσι
 ῥυσεῦνται ξυναὶ τᾶμος ἑκαβολίαι,
 ὀπτόκ' ἂν οὐκ ἐθέλων περ ἴδη χαρίεντα λοετρὰ
 δαίμονος· ἀλλ' αὐταὶ τὸν πρὶν ἄνακτα κύνες
 115 τουτάκι δειπνησεῦντι· τὰ δ' υἱόος ὅστέα μάτηρ
 λεξεῖται δρυμῶς πάωτας ἐπερχομένα·
 ὀλβίσταν ἐρέει σε καὶ εὐαίωνα γενέσθαι,
 ἐξ ὀρέων ἀλαδὸν παῖδ' ὑποδεξαμένην.
 ὧ ἐτάρα, τῷ μὴ τι μινύρεο· τῷδε γὰρ ἄλλα
 120 τεῦ χάριν ἐξ ἐμέθεν πολλὰ μενεῦντι γέρα.
 μάντιν ἐπεὶ θησῶ νιν αἰοίδιμον ἐσσομένοισιν,
 ἧ μέγα τῶν ἄλλων δὴ τι περισσότερον.
 γνωσηῖται δ' ὄρνιχας, ὅς αἴσιος οἷ τε πέτονται
 ἥλιθα καὶ ποίων οὐκ ἀγαθαὶ πτέρυγες.
 125 πολλὰ δὲ Βοιωτοῖσι θεοπρόπα, πολλὰ δὲ Κάδμῳ
 χρησεῖ, καὶ μεγάλοις ὕστερα Λαβδακίδαις.
 δωσῶ καὶ μέγα βάκτρον, ὃ οἱ πόδας ἐς δέον ἄξει,
 δωσῶ καὶ βιότῳ τέρμα πολυχρόνιον. [p. 122]
 καὶ μόνος, εὖτε θάνῃ, πεπνυμένος ἐν νεκύεσσι
 130 φοιτᾷ, μεγάλῳ τίμιος Ἄγεσίλῃ.
 ὥς φαμένα κατένευσε· τὸ δ' ἐντελὲς ᾧ κ' ἐπὶ νεύσῃ
 Παλλάς, ἐπεὶ μῶνα Ζεὺς τό γε θυγατέρων
 δῶκεν Ἀθαναίᾳ, πατρώια πάντα φέρεσθαι,
 λωτροχόοι, μάτηρ δ' οὕτως ἔτικτε θεάν,
 135 ἀλλὰ Διὸς κορυφά. κορυφὰ Διὸς οὐκ ἐπινεύει
 ψεύδεα κούδὲ Διὸς ψεύδεται αἱ θυγάτηρ.

ἔρχετ' Ἀθαναία νῦν ἀτρεκές: ἀλλὰ δέχεσθε
τὰν θεόν, ὦ κῶραι τῶργον ὅσαις μέλεται,
σύν τ' εὐαγορία σύν τ' εὐγμασι σύν τ' ὀλολυγαῖς.
¹⁴⁰ χαῖρε θεά, κάδευ δ' Ἄργεος Ἴναχίω.
χαῖρε καὶ ἐξελάοισα, καὶ ἐς πάλιν αὖτις ἐλάσσαις
ἵππως, καὶ Δαναῶν κλᾶρον ἅπαντα σάω.

HYMN VI. TO DEMETER

εἰς Δημήτρα

τῷ καλάθῳ κατιόντος ἐπιφθέγξασθε, γυναῖκες,
'Δάματερ μέγα χαῖρε πολυτρόφε πουλυμέδιμνε.'
τὸν κάλαθον κατιόντα χαμαὶ θασεῖσθε βέβαλοι,
μηδ' ἀπὸ τῷ τέγεος μηδ' ὑπόθεν αὐγάσσησθε
5 μὴ παῖς μηδὲ γυνὰ μηδ' ἃ κατεχεύατο χαίταν,
μηδ' ὅκ' ἀφ' αὐαλέων στομάτων πτύωμες ἅπαστοι.
ἔσπερος ἐκ νεφέων ἐσκέψατο πανίκα νεῖται,
ἔσπερος, ὅστε πιεῖν Δαμάτερα μῶνος ἔπεισεν,
ἄρπαγίμας ὅκ' ἄπυστα μετέστιχεν ἵχνια κώρας.
10 πότνια, πῶς σε δύναντο πόδες φέρεν ἔστ' ἐπὶ дуθμάς,
ἔστ' ἐπὶ τὼς μέλανας καὶ ὅπα τὰ χρύσεια μᾶλα;
οὐ πίες οὔτ' ἄρ' ἔδες τήνον χρόνον οὐδὲ λοέσσα.
τρεῖς μὲν δὴ διέβας Ἀχελώιον ἀργυροδίναν,
τοσσάκι δ' ἀενάων ποταμῶν ἐπέρασας ἕκαστον, [p. 126]
15 τρεῖς δ' ἐπὶ Καλλιχόρῳ χαμάδις ἐκαθίσσαο φρητί
αὐσταλέα ἄποτός τε καὶ οὐ φάγες οὐδὲ λοέσσα.
μὴ μὴ ταῦτα λέγωμες ἃ δάκρυον ἄγαγε Διοῖ:
κάλλιον, ὥς πολίεσσιν ἐαδότα τέθμια δῶκε:
κάλλιον, ὥς καλάμαν τε καὶ ἱερὰ δράγματα πράτα
20 ἀσταχύων ἀπέκοψε καὶ ἐν βόας ἦκε πατήσαι,
ἀνίκα Τριπτόλεμος ἀγαθὰν ἐδιδάσκετο τέχνην:
κάλλιον, ὥς, ἵνα καὶ τις ὑπερβασίας ἀλέηται,
π ... ιδέσθαι
οὐπῶ τὰν Κνιδίαν, ἔτι Δώτιον ἱρὸν ἔναιον,
25 τὴν δ' αὐτᾷ καλὸν ἄλσος ἐποίησαντο Πελασγοὶ
δένδρεσιν ἀμφιλαές: διὰ κεν μόλις ἦνθεν οἰστός:
ἐν πίτυς, ἐν μεγάλαι πετέλαι ἔσαν, ἐν δὲ καὶ ὄχνη,
ἐν δὲ καλὰ γλυκύμαλα: τὸ δ' ὥστ' ἀλέκτρινον ὕδωρ
ἐξ ἀμαρᾶν ἀνέθυε. θεὰ δ' ἐπεμαίνετο χώρα
30 ὅσσον Ἐλευσῖνι, Τριόπῳ θ' ὅσον, ὀκκόσον Ἐννα.
ἀλλ' ὅκα Τριοπίδαισιν ὁ δεξιὸς ἄχθετο δαίμων,
τουτάκις ἃ χεῖρων Ἐρυσίχθονος ἄψατο βωλά:

σεύατ' ἔχων θεράποντας ἐείκοσι, πάντας ἐν ἀκμῇ,
πάντας δ' ἀνδρογίγαντας ὅλαν πόλιν ἀρκίος ἄραι,
35 ἀμφότερον πελέκεσσι καὶ ἀξίναισιν ὀπλίσσας,
ἐς δὲ τὸ Δάματρος ἀναιδέες ἔδραμον ἄλσος.
ἧς δὲ τις αἰγειρος, μέγα δένδρεον αἰθέρι κῦρον,
τῷ δ' ἐπὶ ταὶ νύμφαι ποτὶ τῶνδ' ἰόντων ἐψιόνοντο, [p. 128]
ἃ πρῶτα πλάγεῖσα κακὸν μέλος ἴαχεν ἄλλαις.
40 ἄσθετο Δαμάτηρ, ὅτι οἱ ξύλον ἱερὸν ἄλγει,
εἶπε δὲ χωσαμένα “τίς μοι καλὰ δένδρεα κόπτει;”
αὐτίκα Νικίππῃ, τὰν οἱ πόλις ἀράτειραν
δαμοσίαν ἔστασαν, εἰσατο, γέντο δὲ χειρὶ
στέμματα καὶ μάκωνα, κατωμαδίαν δ' ἔχε κλῆδα.
45 φᾶ δὲ παραψύχοισα κακὸν καὶ ἀναιδέα φῶτα
“τέκνον, ὅτις τὰ θεοῖσιν ἀνειμένα δένδρεα κόπτεις,
τέκνον ἐλίνυσον, τέκνον πολύθεστε τοκεῦσι,
παύεο καὶ θεράποντας ἀπότρεπε, μὴ τι χαλεφθῇ
πότνια Δαμάτηρ, τᾶς ἱερὸν ἐκκεραῖζεις.”
50 τὰν δ' ἄρ' ὑποβλέψας χαλεπώτερον ἢ ἐκφυγόν
ᾧρεσιν ἐν Τμαρίοισιν ὑποβλέπει ἄνδρα λείαινα
ὠμοτόκος, τᾶς φαντὶ πέλειν βλοσυρώτατον ὄμμα,
“χάζου,” ἔφα, “μὴ τοι πέλεκυν μέγαν ἐν χροῖ πάξω.
ταῦτα δ' ἐμὸν θησεῖ στεγανὸν δόμον, ᾧ ἐνὶ δαίτας
55 αἰὲν ἐμοῖς ἐτάροισιν ἄδην θυμαρέας ἀξῶ.”
εἶπεν ὁ παῖς, Νέμεσις δὲ κακὰν ἐγράψατο φωνάν.
Δαμάτηρ δ' ἄφατόν τι κοτέσσατο, γείνατο δ' ἄθεός·
ἴθματα μὲν χέρσω, κεφαλὰ δὲ οἱ ἄψατ' Ὀλύμπω.
οἱ μὲν ἄρ' ἡμιθνήτες, ἐπεὶ τὰν πότνιαν εἶδον,
60 ἐξαπίνας ἀπόρουσαν ἐνὶ δρυσὶ χαλκὸν ἀφέντες·
ἃ δ' ἄλλως μὲν ἔασεν, ἀναγκαίᾳ γὰρ ἔποντο
δεσποτικὰν ὑπὸ χεῖρα, βαρὺν δ' ἀπαμείψατ' ἄνακτα
“ναὶ ναί, τεύχεο δῶμα, κύον, κύον, ᾧ ἐνὶ δαίτας [p. 130]
ποιησεῖς· θαμινὰ γάρ ἐς ὕστερον εἰλαπίναι τοι.”
65 ἃ μὲν τόσσ' εἰποῖς Ἐρυσίχθονι τεύχε' ἔπλην.
αὐτίκα οἱ χαλεπὸν τε καὶ ἄγριον ἔμβαλε λιμὸν
αἰθωνα κρατερόν, μεγάλα δ' ἐστρεύγετο νοῦσφω.

σχέτλιος, ὅσσα πάσαιτο τόσων ἔχεν ἥμερος αὐτίς.
εἵκατι δαῖτα πένοντο, δυώδεκα δ' οἶνον ἄφυσσον:
70 τόσσα Διώνυσον γὰρ ἅ καὶ Δάματρα χαλέπετλ:
καὶ γὰρ τῇ Δάματρι συνωργίσθη Διόνυσος.

οὔτε νιν εἰς ἐράνως οὔτε ξυνδείπνια πέμπον
αἰδόμενοι γονέες, προχανὰ δ' εὐρίσκετο πᾶσα.

ἦνθον Ἰτωνιάδος νιν Ἀθαναίας ἐπ' ἄεθλα

75 Ὀρμενίδαι καλέοντες: ἀπ' ὧν ἄρνήσατο μάτηρ
'οὐκ ἔνδοι, χθιζὸς γὰρ ἐπὶ Κραννῶνα βέβακε
τέλθος ἀπαιτησῶν ἑκατὸν βόας.' ἦνθε Πολυξῶ,
μάτηρ Ἀκτορίωνος, ἐπεὶ γάμον ἄρτυε παιδί,
ἀμφότερον Τριόπαν τε καὶ υἷα κυκλήσκοισα.

80 τὰν δὲ γυνὰ βαρύθυμος ἀμείβετο δάκρυ χέουσα
'νεῖταί τοι Τριόπας, Ἐρυσίχθονα δ' ἥλασε κάπρος
Πίνδον ἂν' εὐάγκειαν, ὃ δ' ἐννέα φάεα κεῖται.'

δειλαία φιλότεκνε, τί δ' οὐκ ἐψεύσαο, μήτερ;
δαίνυνεν εἰλαπίναν τις: 'ἐν ἀλλοτρίοις Ἐρυσίχθων.'

85 ἄγετό τις νύμφαν: 'Ἐρυσίχθονα δίσκος ἔτυπεν,'
ἢ 'ἔπες' ἐξ ἵππων,' ἢ 'ἐν Ὀθρυϊποίμνι ἀμιθρεῖ. 11'

ἐνδόμυχος δῆπτετα πανάμερος εἰλαπιναστὰς
ἦσθιε μυρία πάντα: κακὰ δ' ἐξάλλετο γαστήρ
αἰεὶ μᾶλλον ἔδοντι, τὰ δ' ἐς βυθὸν οἷα θαλάσσας
90 ἀλεμάτως ἀχάριστα κατέρρεεν εἶδατα πάντα.

ὥς δὲ Μίμαντι χιών, ὥς ἀελίῳ ἐνὶ πλαγγών, [p. 132]

καὶ τούτων ἔτι μείζον ἐτάκετο μέσφ' ἐπὶ νευράς:

δειλαίῳ ἴνές τε καὶ ὀστέα μῶνον ἔλειφθεν.

κλαῖε μὲν ἡ μάτηρ, βαρὺ δ' ἔστενον αἱ δ' ἀδελφαὶ

95 ὡς μαστὸς τὸν ἔπωνε καὶ αἱ δέκα πολλὰκι δῶλαι.

καὶ δ' αὐτὸς Τριόπας πολιαῖς ἐπὶ χεῖρας ἔβαλλε,

τοῖα τὸν οὐκ αἰόντα Ποσειδάωνα καλιστρέων:

'ψευδοπάτωρ ἰδὲ τόνδε τεοῦ τρίτον, εἵπερ ἐγὼ μὲν

σεῦ τε καὶ Αἰολίδος Κανάκας γένος, αὐτὰρ ἐμεῖο

100 τοῦτο τὸ δέιλαιον γένετο βρέφος: αἶθε γὰρ αὐτὸν

βλητὸν ὑπ' Ἀπόλλωνος ἐμαὶ χέρες ἐκτερέϊξαν:

νῦν δὲ κακὰ βούβρωστις ἐν ὀφθαλμοῖσι κάθηται.

ἥ οἱ ἀπόστασον χαλεπὰν νόσον ἢ νιν αὐτὸς
βόσκε λαβών· ἀμαὶ γὰρ ἀπειρήκанти τράπεζαι.
105 χῆραι μὲν μάνδραι, κενεαὶ δέ μοι αὐλίες ἦδη
τετραπόδων, ἦδη γὰρ ἀπαρνήσαντο μάγειροι.⁷
ἀλλὰ καὶ οὐρῆας μεγαλᾶν ὑπέλυσαν ἀμαξᾶν,
καὶ τὰν βῶν ἔφαγεν, τὰν Ἑστίᾳ ἔτρεφε μάτηρ,
καὶ τὰν ἀεθλοφόρον καὶ τὸν πολεμήιον ἵππον,
110 καὶ τὰν αἴλουρον, τὰν ἔτρεμε θηρία μικκὰ.
μέσφ' ὅκα μὲν Τριόπαο δόμοις ἐνὶ χρήματα κεῖτο,
μῶνοι ἄρ' οἰκεῖοι θάλαμοι κακὸν ἠπίσταντο.
ἀλλ' ὅκα τὸν βαθὺν οἶκον ἀνεξήρηναν ὀδόντες,
καὶ τόχ' ὁ τῷ βασιλεῖ ἐνὶ τριόδοισι καθῆστο
115 αἰτίζων ἀκόλως τε καὶ ἔκβολα λύματα δαιτός. [p. 134]
Δάματερ, μὴ τῆνος ἐμὶν φίλος, ὅς τοι ἀπεχθής,
εἴη μῆδ' ὁμότοιχος· ἐμοὶ κακογείτονες ἐχθροί.
ἄσατε παρθενικαί, καὶ ἐπιφθέγξασθε τεκοῖσαι
' Δάματερ μέγα χαῖρε πολυτρόφε πουλυμέδιμνε.'⁸
120 χῶς αἰ τὸν κάλαθον λευκότριχες ἵπποι ἄγοντι
τέσσαρες, ὥς ἀμὶν μεγάλη θεὸς εὐρυάνασσα
λευκὸν ἔαρ, λευκὸν δὲ θέρος καὶ χεῖμα φέροισα
ἦξεῖ καὶ φθινόπωρον, ἔτος δ' εἰς ἄλλο φυλαξεῖ.
ὥς δ' ἀπεδίλωτοι καὶ ἀνάμπυκες ἄστρῳ πατεῦμες,
125 ὥς πόδας, ὥς κεφαλὰς παναπηρέας ἔξομες αἰεῖ.
ὥς δ' αἱ λικνοφόροι χρυσῷ πλέα λίκνα φέροντι,
ὥς ἀμὲς τὸν χρυσὸν ἀφειδέα πασαίμεσθα.
μέσφα τὰ τᾶς πόλιος πρυτανήια τὰς ἀτελέστως,
τὰς δὲ τελεσφορέας ποτὶ τὰν θεὸν ἄχρις ὁμαρτεῖν,
130 αἵτινες ἐξήκοντα κατώτεραι· αἱ δὲ βαρεῖαι
χᾶτις Ἑλειθυία τείνει χέρα χᾶτις ἐν ἄλγει.
ὥς ἄλις, ὥς αὐτᾶν ἱκανὸν γόνυ· ταῖσι δὲ Δηῶ
δωσεῖ πάντ' ἐπίμεστα καὶ ὥς ποτὶ νὰν ἵκωνται.
χαῖρε θεὰ καὶ τάνδε σᾶω πόλιν ἐν θ' ὁμονοία
135 ἐν τ' εὐηπελία, φέρε δ' ἀγρόθι νόστιμα πάντα·
φәрβε βόας, φέρε μᾶλα, φέρε στάχυν, οἷσε θερισμόν,
φәрβε καὶ εἰράναν, ἵν' ὅς ἄροσε τῆνος ἀμάση.

ἦλαθί μοι τρίλλιστε μέγα κρείοισα θεάων.

Epigrams

ξεῖνος Ἀταρνεΐτης τις ἀνείρετο Πιττακὸν οὕτω
 τὸν Μυτιληναῖον, παῖδα τὸν Ὑρράδιον
 ‘ἄττα γέρον, δοιός με καλεῖ γάμος· ἡ μία μὲν δὴ
 νύμφη καὶ πλούτῳ καὶ γενεῇ κατ’ ἐμέ,
 5 ἡ δ’ ἑτέρα προβέβηκε· τί λώιον; εἰ δ’ ἄγε σύμ μοι
 βούλευσον, ποτέρην εἰς ὑμέναιον ἄγω.’
 εἶπεν· ὁ δέ σκίπωνα, γεροντικὸν ὄπλον, ἀείρας,
 ‘ἡνίδε, κεῖνοί σοι πᾶν ἐρέουσιν ἔπος.’
 οἱ δ’ ἄρ’ ὑπὸ πληγῇσι θαῶς βέμβικας ἔχοντες
 10 ἔστρεφον εὐρείῃ παῖδες ἐνὶ τριόδῳ.
 ‘κείνων ἔρχεο,’ φησί, ‘μετ’ ἵχνια.’ χῶ μὲν ἐπέστη
 πλησίον· οἱ δ’ ἔλεγον· ‘τὴν κατὰ σαυτὸν ἔλα.’
 ταῦτ’ αἶων ὁ ξεῖνος· ἐφείσατο μείζονος οἴκου
 δράξασθαι, παίδων κληδόνα συνθέμενος, [p. 138]
 15 τὴν δ’ ὀλίγην ὥς κεῖνος ἐς οἰκίον ἤγετο νύμφην.
 οὕτω καὶ σύ γ’ ἰὼν τὴν κατὰ σαυτὸν ἔλα.

‘

εἶπέ τις, Ἡράκλειτε, τεὸν μόρον, ἐς δέ με δάκρυ
 ἤγαγεν, ἐμνήσθην δ' ὅσσάκις ἀμφότεροι
 ἦλιον ἐν λέσχη κατεδύσαμεν: ἀλλὰ σὺ μὲν που,
 ξεῖν' Ἀλικαρνησεῦ, τετράπαλαι σποδιή:
 5 αἱ δὲ τεαὶ ζώουσιν ἀηδόνες, ἥσιν ὁ πάντων
 ἀρπακτῆς Αἴδης οὐκ ἐπὶ χεῖρα βαλεῖ.

‘ A.P. vii. 80, Diog. Laert. ix. 17.

‘

[Οξεῖται πάντη περὶ τὸν τάφον εἰσὶν ἄκανθαι
καὶ σκόλοpes: βλάψεις τοὺς πόδας, ἣν προσίης:]
Τίμων μισάνθρωπος ἐνοικέω. ἀλλὰ πάρελθε
οἰμώζειν εἶπας πολλά, πάρελθε μόνον.

‘ A.P. vii. 320, where it is attributed to Hegesippus. Plut. Ant. quotes the last distich as τὸ περιφερόμενον Καλλιμάχειον.

‘

μὴ χαίρειν εὔπης με, κακὸν κέαρ, ἀλλὰ πάρελθε:

ἴσον ἐμοὶ χαίρειν ἐστὶ τὸ μὴ σὲ γελαῖν.

‘ A.P. vii. 318. [p. 140]

‘

Τίμων, οὐ γὰρ ἔτ’ ἐσσί, τί τοι, σκότος ἢ φάος
ἐχθρόν;

‘τὸ σκότος: ὑμέων γὰρ πλείονες εἰν Αἴδη.’

‘ A.P. vii. 317.

‘
 κόγχος ἐγώ, Ζεφυρῖτι, παλαιότερος ἀλλὰ σὺ νῦν με,
 Κύπρι, Σεληναίης ἄνθεμα πρῶτον ἔχεις,
 ναυτίλος ὃς πελάγεσσιν ἐπέπλεον, εἰ μὲν ἀῆται,
 τείνας οἰκείων λαῖφος ἀπὸ προτόνων,
 5 εἰ δὲ Γαληναίη, λιπαρὴ θεός, οὖλος ἐρέσσων,
 ποσσὶ γίν , ὥστ’ ἔργῳ τοῦνομα συμφέρεται,
 ἔστ’ ἔπεσον παρὰ θῖνας Ἰουλίδας, ὄφρα γένωμαι
 σοὶ τὸ περισκεπτον παίγνιον, Ἀρσινόη, [p. 142]
 μηδὲ μοι ἐν θαλάμησιν ἔθ’ ὥς πάρος, εἰμὶ γὰρ ἄπνους,
 10 τίκῃται νοτερῆς ὤεον ἀλκυόνης.
 Κλεινίου ἀλλὰ θυγατρὶ δίδου χάριν. οἶδε γὰρ ἐσθλὰ
 ῥέζειν καὶ Σμύρνης ἐστὶν ἀπ’ Αἰολίδος.
 ‘ Athen. vii. 318.

τοῦ Σαμίου πόνος εἰμὶ δόμῳ ποτὲ θεῖον ἀοιδὸν
 δεξαμένου, κλείω δ' Εὐρυτον, ὅσσ' ἔπαθεν,
 καὶ ξανθὴν Ἰόλειαν, Ὀμήρειον δὲ καλεῖμαι
 γράμμα: Κρεωφύλῳ, Ζεῦ φίλε, τοῦτο μέγα.

‘ Strabo xiv. 638, Sext. Emp. Adv. math. p. 609, schol. Dion. Thrac. p. 163
 (except the last four sords’.

‘

στήλην μητρυιῆς, μικρὰν λίθον, ἔστεφε κοῦρος,
 ὥς βίον ἡλλάχθαι καὶ τρόπον οἰόμενος:
 ἢ δὲ τάφῳ κλινθέντα κατέκτανε παῖδα πεσοῦσα:
 φεύγετε μητρυιῆς καὶ τάφον οἱ πρόγονοι.

‘ A.P. ix. anonym. but attributed to Callim. by Planud. [p. 144]

‘

ἦλθε Θεαίτητος καθαρὴν ὁδόν. εἰ δ’ ἐπὶ κισσὸν
 τὸν τεὸν οὐχ αὕτη, Βάκχε, κέλευθος ἄλκι,
 ἄλλων μὲν κήρυκες ἐπὶ βραχὺν σῆνομα καιρὸν
 φθέγγονται, κείνου δ’ Ἑλλὰς ἀεὶ σοφίην.

‘ A.P. ix. 565.

‘
 μικρή τις, Διόνυσε, καλὰ πρήσσοντι ποιητῇ
 ῥῆσις; ὁ μὲν “νικῶ” φησὶ τὸ μακρότατον,
 ὃ δὲ σὺ μὴ πνεύσης ἐνδέξιος, ἥν τις ἔρηται
 ‘πῶς ἔβαλες”; φησὶ “σκληρὰ τὰ γινόμενα.’
 5 τῷ μερμηρίζαντι τὰ μὴ ἔνδικα τοῦτο γένοιτο
 τοῦπος; ἐμοὶ δ’, ὦναξ, ἡ βραχυσυλλαβίη.
 ‘ A.P. ix. 566.

‘

τῇδε Σάων ὁ Δίκωνος Ἀκάνθιος ἱερὸν ὕπνον
κοιμᾶται. θνήσκειν μὴ λέγε τοὺς ἀγαθοὺς.

‘ A.P. vii. 451.

‘

ἦν δίζῃ Τιμαρχον ἐν Ἄιδος, ὄφρα πύθῃαι
 ἥ τι περὶ ψυχῆς ἥ πάλι πῶς ἔσσαι,
 δίξεσθαι φυλῆς Πτολεμαίδος νύεα πατρὸς
 Πανσανίου· δῆεις δ’ αὐτὸν ἐν εὐσεβέων.

‘ A.P. vii. 520. [p. 146]

‘

σύντομος ἦν ὁ ξεῖνος· ὁ καὶ στίχος οὐ μακρὰ λέξων

‘Θῆρις Ἀρισταίου Κρής’ ἐπ’ ἐμοὶ δολιχός.

‘ A. P. vii. 447.

‘
 Κύζικον ἦν ἔλθης, ὀλίγος πόνος Ἰππακὸν εὐρεῖν
 καὶ Διδύμην: ἀφανὴς οὐ τι γὰρ ἡ γενεή.
 καὶ σφιν ἀνηρὸν μὲν ἐρεῖς ἔπος, ἔμπα δὲ λέξαι
 τοῦθ’, ὅτι τὸν κείνων ὧδ’ ἐπέχω Κριτίην.
 ‘ A. P. vii. 521.

‘

ἦ ῥ' ὑπὸ σοὶ Χαρίδας ἀναπαύεται; ‘εἰ τὸν Ἀρίμμα

τοῦ Κυρηναίου παῖδα λέγεις, ὑπ' ἐμοί.’

ὦ Χαρίδα, τί τὰ νέρθε; ‘πολὺ σκότος.’ αἱ δ' ἄνοδοι τί;

‘ψεῦδος.’ ὁ δὲ Πλούτων; ‘μῦθος.’ ἀπωλόμεθα. [p. 148]

5 ‘οὗτος ἐμὸς λόγος ὕμιν ἀληθινός; εἰ δὲ τὸν ἡδὺν

βούλει, Πελλαίου βοῦς μέγας εἰν Αἴδη.’

‘ A. P. vii. 524.

δαίμονα τίς δ' εὔ οἶδε τὸν αὖριον; ἀνίκα καὶ σέ
 Χάρμι, τὸν ὀφθαλμοῖς χθιζὸν ἐν ἀμετέροις
 τᾷ ἑτέρῳ κλαύσαντες ἐθάπτομεν: οὐδὲν ἐκείνου
 εἶδε πατὴρ Διοφῶν χρῆμ' ἀνιαρότερον.

‘ A. P. vii. 519.

‘

‘Τιμονόη.’ τίς δ’ ἐσσί; μὰ δαίμονας, οὐ σ’ ἂν ἐπέγνων,

εἰ μὴ Τιμοθέου πατρὸς ἐπὶ ὄνομα

στήλῃ καὶ Μήθυμνα, τεῖ πόηις. ἦ μέγα φημὶ

χῆρον ἀνιᾶσθαι σὸν πόσιν Εὐθυμένη.

‘ A. P. vii. 522.

‘

Κρηθίδα τὴν πολύμυθον, ἐπισταμένην καλὰ παίζειιν
 δίζηνται Σαμίων πολλάκι θυγατέρες,
 ἡδίστην συνέριθον ἀεὶ λάλον· ἡ δ’ ἀποβρίζει
 ἐνθάδε τὸν πάδαις ὕπνον ὀφειλόμενον.

‘ A. P. vii. 459. [p. 150]

‘

ὄφελε μηδ' ἐγένοντο θααὶ νέες: οὐ γὰρ ἂν ἡμεῖς
 παῖδα Διοκλείδου Σώπολιν ἐστένομεν.

νῦν δ' ὁ μὲν εἰν ἀλί που φέρεται νέκυς, ἀντὶ δ' ἐκείνου
 οὔνομα καὶ κενεὸν σῆμα παρερχόμεθα.

‘ A. P. vii. 271.

‘

Νάξιος οὐκ ἐπὶ γῆς ἔθανεν Λύκος, ἀλλ’ ἐνὶ πόντῳ
 ναῦν ἅμα καὶ ψυχὴν εἶδεν ἀπολλυμένην,
 ἔμπορος Αἰγίνηθεν ὅτ’ ἔπλεε. χὼ μὲν ἐν ὑγρῇ
 νεκρός, ἐγὼ δ’ ἄλλως οὔνομα τύμβος ἔχων
 5 κηρύσσω πανάληθες ἔπος τόδε ‘φεῦγε θαλάσση
 συμμίσγειν ἐρίφων, ναυτίλε, δυομένων.’

‘ A. P. vii. 272.

‘

Δωδεκέτη τὸν παῖδα πατὴρ ἀπέθηκε Θίλιππος
ἐνθάδε, τὴν πολλὴν ἐλπίδα, Νικοτέλην.

‘ A. P. vii. 453.

‘

Ἦῳοι Μελάνιππον ἐθάπτομεν, ἡελίου δὲ
 δυομένου Βασιλῶ κάτθανε παρθενικὴ
 αὐτοχερί: ζῶειν γὰρ ἀδελφεὸν ἐν πυρὶ θεῖσα
 οὐκ ἔτλη. δίδυμον δ’ οἶκος ἐσεῖδε κακὸν [p. 152]
 5 πατρὸς Ἀριστίπποιο, κατήφησεν δὲ Κυρήνη
 πᾶσα τὸν εὐτεκνον χῆρον ἰδοῦσα δόμον.

‘ A. P. vii. 517.

‘

ὅστις ἐμὸν παρὰ σῆμα φέρεις πόδα, Καλλιμάχου με
ἴσθι Κυρηναίου παῖδά τε καὶ γενέτην.

εἰδείης δ’ ἄμφω κεν: ὁ μὲν κοτε πατρίδος ὅπλων

ἦρξεν, ὁ δ’ ἤεισεν κρέσσονα βασκανίης:

5 οὐ νέμεσις: Μοῦσαι γὰρ ὅσους ἴδον ὄμματι παῖδας

μὴ λοξῶ, πολιοῦς οὐκ ἀπέθεντο φίλους.

‘ A. P. vii. 525.

‘

Ἀστακίδην τὸν Κρῆτα τὸν αἰπόλον ἥρπασε Νύμφη

ἐξ ὄρεος, καὶ νῦν ἱερὸς Ἀστακίδης.

οὐκέτι Δικταίησιν ὑπὸ δρυσίν, οὐκέτι Δάφνιν

ποιμένες, Ἀστακίδην δ’ αἰὲν ἀεισόμεθα.

‘ A. P. vii. 518.

‘

εἶπας “Ἥλιε χαῖρε” Κλεόμβροτος Ὠμβρακιώτης
 ἦλατ’ ἀφ’ ὑψηλοῦ τείχεος εἰς Αἴδην, [p. 154]
 ἄξιον οὐδὲν ἰδὼν θανάτου κακόν, ἀλλὰ Πλάτωνος
 ἐν τὸ περὶ ψυχῆς γράμμ’ ἀναλεξάμενος.

‘ A. P. vii. Sext. Emp. Adv. math. p. 690; schol. Dion. Thrac. p. 160.

‘

ἦρως Ἡετίωνος ἐπίσταθμος Ἀμφιπολίτεω
 ἴδρυμαι μικρῷ μικρὸς ἐπὶ προθύρῳ
 λοξὸν ὄφιν καὶ μοῦνον ἔχων ξίφος· ἀνδρὶ δ’ Ἐπειῷ
 θυμωθεὶς πεζὸν κάμῃ παρῳκίσατο.

‘ A. P. ix. 336.

‘

ᾧμοσε Καλλίγνωτος Ἰωνίδι μήποτ’ ἐκείνης

ἔξειν μήτε φίλον κρέσσονα μήτε φίλην.

ᾧμοσεν: ἀλλὰ λέγουσιν ἀληθέα τοὺς ἐν ἔρωτι

ὄρκους μὴ δύνειν οὔατ’ ἐς ἀθανάτων.

5 νῦν δ’ ὁ μὲν ἀρσενικῷ θέρεται πυρί: τῆς δὲ ταλαίνης

νύμφης ὡς Μεγαρέων οὐ λόγος οὐδ’ ἀριθμός.

‘ A. P. v. . [p. 156]

‘

εἶχον ἀπὸ σμικρῶν ὀλίγον βίον οὔτε τι δεινὸν
 ῥέζων οὔτ’ ἀδικῶν οὐδένα. γαῖα φίλη,
 Μικύλος εἴ τι πονηρὸν ἐπήνεσα, μήτε σὺ κούφη
 γίνεο μήτ’ ἄλλοι δαίμονες οἳ μ’ ἔχετε.

‘ A.P. vii. 460.

‘

Ἡσιόδου τό τ' ἄεισμα καὶ ὁ τρόπος: οὐ τὸν ἀοιδὸν
 ἔσχατον, ἀλλ' ὀκνέω μὴ τὸ μελιχρότατον
 τῶν ἐπέων ὁ Σολεὺς ἀπεμάζατο: χαίρετε λεπταὶ
 ῥήσιες, Ἀρήτου σύντονος ἀγρυπνίη.

‘ A.P. ix. 507. Arati *wit. ii. (West. p. 54).

‘

ἐχθαίρω τό ποίημα τὸ κυκλικόν, οὐδὲ κελεύθῳ
 χαίρω τίς πολλοὺς ὧδε φέρει,
 μισῶ καὶ περίφοιτον ἐρώμενον, οὐδ’ ἀπὸ κρήνης
 πίνω: σικχαίνω πάντα τὰ δημόσια.

5 Λυσανίη, σὺ δὲ ναιχὶ καλὸς καλός — ἀλλὰ πρὶν εἰπεῖν
 τοῦτο σαφῶς Ἥχώ, φησί τις ‘ἄλλος ἔχει.’

‘ A.P. xii. 43. [p. 158]

‘

ἔγχει καὶ πάλιν εἶπε ‘Διοκλέος.’ οὐδ’ Ἀχελῷος
 κείνου τῶν ἱερῶν αἰσθάνεται κυάθων.

καλὸς ὁ παῖς, Ἀχελῷε, λίην καλός, εἰ δέ τις οὐχὶ
 φησὶν — ἐπισταίμην μοῦνος ἐγὼ τὰ καλά.

‘ A.P. xii. 51.

Θεσσαλικὲ Κλεόνικε, τάλαν, τάλαν, οὐ μὰ τὸν ὄξυν
 ἥλιον, οὐκ ἔγνων: σχέτλιε, ποῦ γέγονας;
 ὁστέα σοὶ καὶ μοῦνον ἔτι τρίχες: ἦ ρά σε δαίμων
 οὐμὸς ἔχει, χαλεπῇ δ' ἦντεο θευμορίῃ;
 5 ἔγνων: Εὐξίθεός σε συνήρπασε, καὶ σὺ γὰρ ἐλθὼν
 τὸν καλόν, ὦ μοχθήρ', ἔβλεπες ἀμφοτέροις.

‘ A.P. xii. 71.

‘

Ὠγρευτής, Ἐπίκυδες, ἐν οὔρεσι πάντα λαγῶν

διφᾶ καὶ πάσης ἵχνια δορκαλίδος

στείβη καὶ νιφετᾷ κεχρημένος, ἦν δέ τις εἶπη

‘τῇ, τόδε βέβληται θηρίον,’ οὐκ ἔλαβεν.

5 χούμους ἔρωσ τοιόσδε: τὰ γὰρ φεύγοντα διώκειν

οἶδε, τὰ δ’ ἐν μέσσω κείμενα παρπέτεται.

‘ A.P. xii. 102. [p. 160]

‘

Οἶδ’ ὅτι μοι πλούτου κενεαὶ κενεαὶ χέρες, ἀλλὰ, Μένιππε,
 μὴ λέγε πρὸς Χαρίτων τοῦμὸν ὄνειρον ἐμοί.
 ἀλγέω τήν διὰ παντὸς ἔπος τόδε πικρὸν ἀκούων:
 ναὶ φίλε, τῶν παρὰ σοῦ τοῦτ’ ἀνεραστότατον.

‘ A.P. xii. 148.

‘

Ἄρτεμι, τὴν τόδ’ ἄγαλμα Φιληρατὶς εἵσατο τῇδε:

ἀλλὰ σὺ μὲν δέξαι, πότνια, τὴν δὲ σάω.

‘ A.P. vi. 347.

‘

τίν με, λεοντάγχ’ ὦνα συοκτόνε, φήγινον ὄζον
 θῆκε “τίς;” Ἀρχῖνος. “ποῖος;” ὁ Κρής.

‘δέχομαι.’

‘ A.P. vi. 351.

‘

Βαπτιάδεω παρὰ σῆμα φέρεις πόδας εὖ μὲν ἀοιδὴν
 εἰδότος, εὖ δ’ οἶνω καίρια συγγελάσαι.

‘ A.P. vii. 415.

‘

ὁ Λύκτιος Μενίτας

τὰ τόξα ταῦτ’ ἐπειπὼν [p. 162]

ἔθηκε ‘τῇ, κέρας τοι

δίδωμι καὶ φαρέτρην,

5 Σάραπι· τοὺς δ’ οἰστοὺς

ἔχουσιν Ἐσπερίται.’

‘ A.P. xiii. .

‘

τὰ δῶρα τάφροδίτη
 Σῖμον ἢ περίφοιτος, εἰκόν’ αὐτῆς,
 ἔθηκε τήν τε μήτηρ
 ἢ μαστοὺς ἐφίλησε τόν τε πανόν,
 5 αὐτοὺς θ’ οὔς ἐφόρει τάλαινα θύρσους.
 ‘ A.P. xiii. 24.

‘

Δήμητρι τῇ Πυλαίῃ

τῇ τοῦτον οὐκ Πελασγῶν

Ἀκρίσιος τὸν νηὸν ἐδείματο, ταῦθ’ ὁ Ναυκρατίτης

καὶ τῇ κάτω θυγατρὶ

5 τὰ δῶρα Τιμόδημος

εἶσατο τῶν κερδέων δεκατεύματα: καὶ γὰρ εὖξαθ’ οὕτως.

‘ A.P. xiii. 25.

‘

Ἰερὲς Διήμητρος ἐγὼ ποτε καὶ πάλιν Καβεῖρων,

ῶνερ, καὶ μετέπειτα Δινδυμήνης [p. 164]

ἢ γρήυς γενόμεν, ἢ νῦν κόνις, ἢ ἔν [ῥτολοις Ἐλευθοῦς]

πολλῶν προστασίη νέων γυναικῶν.

5 καὶ μοι τέκν’ ἐγένοντο δύο ἄρσενά, κηπέμυσ’ ἐκείνων

εὐγῆρως ἐνὶ χερσίν: ἔρπε χαίρων.

‘ A.P. vii. 728

ἥμισυ μέν ψυχῆς ἔτι τὸ πνέον, ἥμισυ δ' οὐκ οἶδ'
 εἶτ' Ἔρος εἶτ' Αἰδὼς ἥρπασε, πλὴν ἀφανές.
 ἦ ῥά τιν' ἐς παίδων πάλιν ὤχρετο; καὶ μὲν ἀπεῖπον
 πολλάκι 'τὴν δρῆσιν μὴ ὑποδέχεσθε νέοι.'
 5 οὐ τις συνδιφήσον: ἐκεῖσε γὰρ ἡ λιθόλευστος
 κείνη καὶ δύσεως οἶδ' ὅτι που στρέφεται.
 ' A.P. xii. 73.

εἰ μὲν ἐκὼν, Ἀρχὴν', ἐπεκώμασα, μυρία μέμφου,
 εἰ δ' ἄκων ἤκω, τὴν προπέτειαν ἔα. [p. 166]
 ἄκρητος καὶ Ἔρως μ' ἠνάγκασαν, ὧν ὁ μὲν αὐτῶν
 εἴλκεν, ὁ δ' οὐκ εἶα τὴν προπέτειαν ἔαν.
 5 ἐλθὼν δ' οὐκ ἐβόησα, τίς ἦ τίνοος, ἀλλ' ἐφίλησα
 τὴν φιλίην: εἰ τοῦτ' ἔστ' ἀδίκημ', ἀδικέω.
 ' A. p. xii. 118 ; Cramer, Anec. Par. in. 384.

ἔλκος ἔχων ὁ ξεῖνος ἐλάνθανεν: ὡς ἀνιηρὸν
 πνεῦμα διὰ στηθέων ἑίδες ; ἂν ηγάγετο,
 τὸ τρίτον ἡνίκ' ἔπινε, τὰ δὲ ῥόδα φυλλοβολεῦντα
 τῶνδρὸς ἀπὸ στεφάνων πάντ' ἐγένοντο χαμαί:
 5 ὥπτηται μέγα δὴ τι: μὰ δαίμονας οὐκ ἀπὸ ῥυσμοῦ
 εἰκάζω, φωρὸς δ' ἵχνια φῶρ ἔμαθον.
 ὁ Α. Ρ. xii. 134.

‘

ἔστι τι ναὶ τὸν Πᾶνα κεκρυμμένον, ἔστι τι ταύτη
 ναὶ μὰ Διώνυσον πῦρ ὑπὸ τῇ σποδιῇ:
 οὐ θαρσέω: μὴ δὴ με περίπλεκε. πολλάκι λήθει
 τοῖχον ὑποτρώγων ἡσύχιος ποταμός:
 5 τῷ καὶ νῦν δείδοικα, Μενέξενε, μή με παρεισδὺς
 οὔτος ὁ σιγέρπης εἰς τὸν ἔρωτα βάλῃ.

‘ A. P. xii. 139. [p. 168]

‘Ληφθήσει, περίφευγε, Μενέκρατες’ εἶπα Πανήμου
 εἰκάδι, καὶ Λώιου τῇ τίνι ; τῇ δεκάτῃ
 ἦλθεν ὁ βοῦς ὑπ’ ἄροτρον ἐκούσιος. εὖ γ’ ἐμὸς Ἑρμῆς,
 εὖ γ’ ἐμός· οὐ παρὰ τὰς εἴκοσι μεμφόμεθα.

‘ A. P. xii. 149.

ὥς ἀγαθὰν Πολύφαμος ἀνεύρετο τὰν ἐπαιδὰν
 τῶραμένω: ναι Γᾶν, οὐκ ἀμαθὴς ὁ Κύκλωψ:
 αἱ Μοῦσαι τὸν ἔρωτα κατισχναίνοντι, Φίλιππε:
 ἧ πανακὲς πάντων φάρμακον ἡ σοφία.
 5 τοῦτο, δοκέω, χά λιμὸς ἔχει μόνον ἐς τὰ πονηρὰ
 τῶγαθόν: ἐκκόπτει τὰν φιλόπαιδα νόσον.
 ἔσθ' ἀμῖν χᾶκαστά σ' ἀφειδέα ποττὸν Ἔρωτα:
 'τουτί, παῖ, κείρευ τὰ πτερὰ παιδάριον,
 οὐδ' ὅσον ἀττάραγόν τυ δεδοίκαμες: αἱ γὰρ ἐπφδαι
 10 οἴκοι τῷ χαλεπῷ τραύματος ἀμφοτέραι.'
 ' A. P. xii. 150. [p. 170]

τὴν ἀλίην Εὐδημος, ἐφ' ἧς ἄλλα λιτὸν ἐπέσθων
 χειμῶνας μεγάλους ἐξέφυγεν δανέων,
 θῆκε θεοῖς Σαμόθραξι λέγων ὅτι τήνδε κατ' εὐχὴν,
 ὃ λαοί, σωθεῖς ἐξ ἁλὸς ὧδ' ἔθετο.

‘ A. P. vi. 301

‘

Εὐμαθίην ἤτεῖτο διδοὺς ἐμὲ Σῆμος ὁ Μίκκου [p. 172]
 ταῖς Μούσαις· αἱ δὲ Γλαῦκος ὅκως ἔδοσαν
 ἀντ’ ὀλίγου μέγα δῶρον. ἐγὼ δ’ ἀνὰ τῇδε κεχηνῶς
 κεῖμαι τοῦ Σαμίου διπλόον ὁ τραγικὸς
 5 παιδαρίων Διόνυσος ἐπήκοος· οἱ δὲ λέγουσιν
 ‘ἱερὸς ὁ πλόκαμος’ τοῦμὸν ὄνειαρ ἐμοί.
 ‘ A. P. vi. 310.

‘

τῆς Ἀγοράνακτός με λέγε, ξένε, κωμικὸν ὄντως
 ἀγκεῖσθαι νίκης μάρτυρα τοῦ Ῥοδίου
 Πάμφιλον, οὐχ ἔν’ ἔρωτι δεδαγμένον, ἥμισυ δ’ ὀπτῇ
 ἰσχάδι καὶ λύχνοις Ἰσιδος εἰδόμενον.

‘ A. P. vi. 311.

‘

τὴν Φρυγίην Αἴσχρην, ἀγαθὸν γάλα, πᾶσιν ἐν ἐσθλοῖς [p. 174]

Μίκκος καὶ ζωὴν οὖσαν ἐγηροκόμει

καὶ φθιμένην ἀνέθηκεν ἐπεσσομένοισιν ὀρᾶσθαι,

ἢ γρῆυς μαστῶν ὥς ἀπέχει χάριτας.

‘ A. P. vii. 458.

‘

τέσσαρες αἱ Χάριτες: ποτὶ γὰρ μία ταῖς τρισὶ τήναις
ἄρτι ποτεπλάσθη κῆτι μύροισι νοτεῖ.

εὐαίων ἐν πᾶσιν ἀρίζαλος Βερενίκα,
ἄς ἄτερ οὐδ’ αὐταὶ ταὶ Χάριτες Χάριτες.

‘ A. P. v. 145.

‘

τὸν τὸ καλὸν μελανεῦντα Θεόκριτον, εἰ μὲν ἔμ’ ἔχθαι,
 τετράκι μισοίης, εἰ δὲ φιλεῖ, φιλέοις:

ναιχὶ πρὸς εὐχαίτεω Γανυμήδεος, οὐράνιε Ζεῦ,
 καὶ σύ ποτ’ ἠράσθης — οὐκέτι μακρὰ λέγω.

‘ A. P. xii. 230.

‘

καὶ πάλιν, Εἰλήθνια, Λυκαινίδος ἔλθε καλεύσης
 εὖλοχος ὠδίνων ὧδε οὖν εὐτοκίη,
 ὥς τόδε νῦν μέν, ἄνασσα, κόρης ὕπερ, ἀντὶ δὲ παιδὸς
 ὕστερον εὐώδης ἄλλο τι νηὸς ἔχοι.

‘ A. P. vi. 146. [p. 176]

‘

τὸ χρέος ὡς ἀπέχεις, Ἀσκληπιέ, τὸ πρὸ γυναικὸς
 Δημοδίκης Ἀκέσων ὄφελεν εὐξάμενος,
 γινώσκειν: ἦν δ’ ἄρα λάθη, πάλι καὶ μιν ἀπαιτῆς,
 φησὶ παρέξεσθαι μαρτυρίην ὁ πίναξ.

‘ A.P. vi. 147.

τῷ με Κανωπίτῃ Καλλίστιον εἴκοσι μύξαις
 πλούσιον ἅ Κριτίου λύχνον ἔθηκε θεῷ
 εὐξαμένα περὶ παιδὸς Ἀπελλίδος· ἐς δ' ἐμὰ φέγγη
 ἀθρήσας φάσεις “Ἔσπερε πῶς ἔπεςες;”

‘ A.P. vi. 148

‘

φησὶν ὃ με στήσας Εὐαίνετος ἔοι γὰρ ἔγωγε
 γινώσκω νίκης ἀντί με τῆς ἰδίας
 ἀγκεῖσθαι χάλκειον ἀλέκτορα Τυνδαρίδῃσι·
 πιστεύω Φαίδρου παιδὶ Φιλοξενίδεω.

‘ A.P. vi. 149.

‘

Ἰναχίης ἔστηκεν ἐν Ἰσιδος ἢ Θάλεω παῖς
 Αἰσχυλὶς Εἰρήνης μητρὸς ὑποσχεσίῃ.

‘ A.P. vi. 150.

τίς, ξένος ὧ ναυηγέ; Λεόντιχος ἐνθάδε νεκρὸν [p. 178]

εὔρεν ἐπ' αἰγιαλοῦ, χῶσε δὲ τῷδε τάφῳ

δακρύσας ἐπίκηρον ἐὼν βίον· οὐδὲ γὰρ αὐτὸς

ἦσυχον, αἰθυίῃ δ' ἴσα θαλασσοπορεῖ.

‘ A.P. vii. 277.

εὐδαίμων ὅτι τᾶλλα μανεῖς ὄρχαῖος Ὀρέστας
 Λευκαρέτα τὰν μὰν οὐκ ἐμάνη μανίαν
 οὐδ' ἔλαβ' ἐξέτασιν τῷ Φωκέος ἄτις ἐλέγχει
 τὸν φίλον· ἀλλ' αἱ χῆν δρᾶμ' ἐδίδαξε μόνον,
 5 ἣ τάχα κα τὸν ἐταῖρον ἀπώλεσε τοῦτο ποιήσας —
 κήγῳ τὼς πολλῶς οὐκέτ' ἔχω Πυλάδας.
 ‘ A.P. xi. 362.

‘

οἵτινες Ἀλείοιο παρέρπετε σῆμα Κίμωνος,
ἵστε τὸν Ἴππαιῖοι παῖδα παρερχόμενοι.

‘ A.P. vii. 523.

Αἴνιε καὶ σὺ γὰρ ὧδε Μενέκρατες οὐκ ἐπὶ πουλὺ
 ἦσθα: τί σε, ξείνων λῶσσε, κατειργάσατο;
 ἦ ῥα τὸ καὶ Κένταυρον; ὅ μοι πεπρωμένος ὕπνος
 ἦλθεν, ὁ δὲ τλήμων οἶνος ἔχει πρόφασιν.’

‘ A.P. vii. 725.

Κυνθιάδες θαρσεῖτε, τὰ γὰρ τοῦ Κρητὸς Ἐχέμμα
καῖται ἐν Ὀρτυγίῃ τόξα παρ' Ἀρτέμιδι, [p. 180]

οἷς ὑμέων ἐκένωσεν ὄρος μέγα: νῦν δὲ πέπανται,
αἶγες, ἐπεὶ σπονδὰς ἡ θεὸς εἰργάσατο.

‘ A.P. vi. vv. - Suidas s.v. *kunqia/des.

‘
 οὕτως ὑπνώσαις, Κωνώπιον, ὥς ἐμὲ ποιεῖς
 κοιμᾶσθαι ψυχροῖς τοῖσδε παρὰ προθύροις.
 οὕτως ὑπνώσαις, ἀδικωτάτη, ὥς τὸν ἐραστὴν
 κοιμίζεις, ἐλέου δ’ οὐδ’ ὄναρ ἠντίσας.
 5 γείτονες οἰκτεῖρουσι, σὺ δ’ οὐδ’ ὄναρ. ἢ πολὺ δὲ
 αὐτίκ’ ἀναμνήσει ταῦτά σε πάντα κόμη.
 ‘ A.P. v. 23.

The Dual Texts



Roman amphitheatre at Alexandria — following his education at Athens, Callimachus made Alexandria his home.

Dual Greek and English Texts



Translated by A. W. Mair

In this section, readers can view a section by section text of Callimachus' Hymns and Epigrams, alternating between the original Greek and Mair's English translations.

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Hymns

HYMN I. TO ZEUS

εἰς Δία

Ζηγὸς ἔοι τί κεν ἄλλο παρὰ σπονδῆσιν αἰεῖδεν
λώϊον ἢ θεὸν αὐτόν, αἰεὶ μέγαν, αἰὲν ἄνακτα,
Πηλαγόνων ἐλατῆρα, δικασπόλον Οὐρανίδησι;

[1] At libations to Zeus what else should rather be sung than the god himself, mighty for ever, king for evermore, router of the Pelagonians, dealer of justice to the sons of Heaven?

πῶς καὶ νιν, Δικταῖον αἰείσομεν ἢ ἐ Λυκαῖον;
5 ἐν δοιῇ μάλα θυμός, ἐπεὶ γένος ἀμφήριστον.
Ζεῦ, σὲ μὲν Ἰδαίοισιν ἐν οὐρεσὶ φασὶ γενέσθαι,
Ζεῦ, σὲ δ' ἐν Ἀρκαδίῃ πότεροι, πάτερ, ἐψεύσαντο;
'Κρηῆτες αἰεὶ ψεῦσται'· καὶ γὰρ τάφον, ὃ ἄνα, σεῖο
Κρηῆτες ἐτεκτῆναντο· σὺ δ' οὐ θάνες, ἐσσι γὰρ αἰεῖ.

[4] How shall we sing of him – as lord of Dicte or of Lycaeum? My soul is all in doubt, since debated is his birth. O Zeus, some say that thou wert born on the hills of Ida; others, O Zeus, say in Arcadia; did these or those, O Father lie? “Cretans are ever liars.” Yea, a tomb, O Lord, for thee the Cretans builded; but thou didst not die, for thou art for ever.

10 ἐν δέ σε Παρρασίῃ Ῥεῖῃ τέκεν, ἧχι μάλιστα
ἔσκεν ὄρος θάμνοισι περισκεπές· ἔνθεν ὁ χῶρος
ιέρως, οὐδέ τί μιν κεχρημένον Εἰλειθυίης
ἔρπετόν οὐδὲ γυνὴ ἐπιμίσγεται, ἀλλὰ ἐ Ῥεῖης
ὠγύγιον καλέουσι λεχώιον Ἀπιδανῆες.
ἔνθα σ' ἐπεὶ μήτηρ μεγάλων ἀπεθήκατο κόλπων,
15 αὐτίκα δίζητο ρόον ὕδατος, ᾧ κε τόκοιο
λύματα χυτλώσαιτο, τεὸν δ' ἐνὶ χρῶτα λοέσσαι.

[10] In Parrhasia it was that Rheia bare thee, where was a hill sheltered with thickest brush. Thence is the place holy, and no fourfooted thing that hath need of Eileithyia nor any woman approacheth thereto, but the Apidanians call it the primeval childbed of Rheia. There when thy mother had laid thee

down from her mighty lap, straightway she sought a stream of water,
wherewith she might purge her of the soilure of birth and wash thy body
therein.

Λάδων ἄλλ' οὐπω μέγας ἔρρεεν οὐδ' Ἐρύμανθος,
λευκότατος ποταμῶν, ἔτι δ' ἄβροχος ἦεν ἅπασα
Ἀζηνίς· μέλλεν δὲ μάλ' εὐυδρος καλέεσθαι
20 αὐτίς· ἐπεὶ τημόσδε, Ῥέη ὅτε λύσατο μήτηρ,
ἧ πολλὰς ἐφύπερθε σαρωνίδας ὑγρὸς Ἰάων
ἤειρεν, πολλὰς δὲ Μέλαις ὤκκησεν ἀμάξας,
πολλὰ δὲ Καρίωνος ἄνω διεροῦ περ ἐόντος
25 ἱλουὺς ἐβάλλοντο κινώπετα, νίσσετο δ' ἀνὴρ
πεζὸς ὑπὲρ Κραῖθιν τε πολύστιόν τε Μετώπην
διψαλέος· τὸ δὲ πολλὸν ὕδωρ ὑπὸ ποσσὶν ἔκειτο.

[17] But mighty Ladon flowed not yet, nor Erymanthus, clearest of rivers;
waterless was all Arcadia; yet was it anon to be called well-watered. For all
that time when Rhea loosed her girdle, full many a hollow oak did water Iacon
bear aloft, and many a wain did Melas carry and many a serpent above
Carnion, wet though it now be, cast its lair; and a man would fare on foot over
Crathis and many-pebbled Metope, athirst: while that abundant water lay
beneath his feet.

καὶ ῥ' ὑπ' ἀμηχανίης σχομένη φάτο πότνια Ῥεῖη
'Γαῖα φίλη, τέκε καὶ σύ· τεαὶ δ' ὠδῖνες ἐλαφραί.'
30 εἶπε καὶ ἀντανύσασα θεὴ μέγαν ὑψόθι πῆχυν
πλῆξεν ὄρος σκήπτρῳ· τὸ δέ οἱ δίχα πουλὸν διέστη,
ἐκ δ' ἔχεεν μέγα χεῦμα· τόθι χροά φαιδρύνασα,
ὄνα, τεὸν σπεῖρωσε, Νέδη δέ σε δῶκε κομίσσαι
κευθμὸν ἔσω Κρηταῖον, ἵνα κρύφα παιδεύοιο,
35 πρεσβυτάτη Νυμφέων, αἶ μιν τότε μαιώσαντο,
πρωτίστη γενεὴ μετὰ γε Στύγα τε Φιλύρην τε.
οὐδ' ἀλίην ἀπέτεισε θεὴ χάριν, ἀλλὰ τὸ χεῦμα
κεῖνο Νέδην ὀνόμηνε· τὸ μὲν ποθὶ πολὺ κατ' αὐτό
Καυκῶνων πτολίεθρον, ὃ Λέπρειον πεφάτισται,
40 συμφέρεται Νηρῇ, παλαιότατον δέ μιν ὕδωρ
υἱῶνοὶ πίνουσι Λυκαονίης ἄρκτοιο.

[28] And holden in distress the lady Rheia said, “Dear Earth, give birth thou also! They birthpangs are light.” So spake the goddess, and lifting her great arm aloft she smote the mountain with her staff; and it was greatly rent in twain for her and poured forth a mighty flood. Therein, O Lord, she cleansed they body; and swaddled thee, and gave thee to Neda to carry within the Cretan covert, that thou mightst be reared secretly: Neda, eldest of the nymphs who then were about her bed, earliest birth after Styx and Philyra. And no idle favour did the goddess repay her, but named that stream Neda; which, I ween, in great flood by the very city of the Cauconians, which is called Lepreion, mingles its stream with Nereus, and its primeval water do the son’s son of the Bear, Lycaon’s daughter, drink.

εὖτε Θεὸν ἀπέλειπεν ἐπὶ Κνωσοῖο φέρουσα,
Ζεῦ πάτερ, ἡ Νύμφη σε (Θεναὶ δ' ἔσαν ἐγγύθι Κνωσοῦ),
τουτάκι τοι πέσε, δαῖμον, ἅπ' ὀμφαλός· ἔνθεν ἐκεῖνο
Ὅμφάλιον μετέπειτα πέδον καλέουσι Κύδωνες.
45 Ζεῦ, σὲ δὲ Κυρβάντων ἐτάραι προσεπηχύναντο
Δικταῖαι Μελίαι, σὲ δ' ἐκοίμισεν Ἀδρήστεια
λίκνῳ ἐνὶ χρυσέῳ, σὺ δ' ἐθήσας πίονα μάζον
αἰγὸς Ἀμαλθείης, ἐπὶ δὲ γλυκὺ κηρίον ἔβρωσ.
γέντο γὰρ ἑξαπιναῖα Πανακρίδος ἔργα μελίσσης
50 Ἰδαίοις ἐν ὄρεσσι, τὰ τε κλείουσι Πάνακρα.
οὔλα δὲ Κούρητές σε περὶ πρύλιν ὠρχήσαντο
τεύχεα πεπλήγοντες, ἵνα Κρόνος οὔασιν ἡχὴν
ἀσπίδος εἰσαῖοι καὶ μὴ σεο κουρίζοντος.

[42] When the nymph, carrying thee, O Father Zeus, towards Cnosus, was leaving Thenae— for Thenae as nigh to Cnosus – even then, O God, thy navel fell away: hence that plain the Cydonians call the Plain of the Navel. But thee, O Zeus, the companions of the Cyrbantes took to their arms, even the Dictaeon Meliae, and Adrasteia laid thee to rest in a cradle of gold, and thou didst suck the rich teat of the she-goat Amaltheia, and thereto eat the sweet honey-comb. For suddenly on the hills of Ida, which men call Panacra, appeared the works of the Panacrian bee. And lustily round thee danced the Curetes a war-dance, beating their armour, that Cronus might hear with his ears the din of the shield, but not thine infant noise.

καλὰ μὲν ἤεξευ, καλὰ δ' ἔτραφες, οὐράνιε Ζεῦ,
55 ὅξυ δ' ἀνήβησας, ταχινοὶ δέ τοι ἦλθον ἰουλοὶ.
ἀλλ' ἔτι παιδὸς ἐὼν ἐφράσσαο πάντα τέλεια·
τῷ τοι καὶ γνωτοὶ προτερηγενέες περ ἐόντες
οὐρανὸν οὐκ ἐμέγηραν ἔχειν ἐπιδάσιον οἶκον.
δηναιοὶ δ' οὐ πάμπαν ἀληθέες ἦσαν ἀοιδοί·
60 φάντο πάλον Κρονίδησι διάτριχα δώματα νεῖμαι·
τίς δέ κ' ἐπ' Οὐλύμπῳ τε καὶ Ἄϊδι κλῆρον ἐρύσσει,
ὃς μάλα μὴ νενίηλος; ἐπ' ἰσαίῃ γὰρ ἔοικε
πῆλασθαι· τὰ δὲ τόσσον ὅσον διὰ πλεῖστον ἔχουσι.
ψευδοίμην, αἰόντος ἅ κεν πεπιθοῖεν ἀκουήν.
65 οὐ σε θεῶν ἐσσηνα πάλοι θέσαν, ἔργα δὲ χειρῶν,
σὴ τε βίῃ τό τε κάρτος, ὃ καὶ πέλας εἴσαο δίφρου.

[54] Fairly didst thou wax, O heavenly Zeus, and fairly wert thou nurtured, and swiftly thou didst grow to manhood, and speedily came the down upon thy cheek. But, while yet a child, thou didst devise all the deeds of perfect stature. Wherefore thy kindred, though an earlier generation, grudged not that thou shouldst have heaven for thine appointed habitation. For they said that the lot assigned to the sons of Cronus their three several abodes. But who would draw lots for Olympus and for Hades – save a very fool? For equal chances should one cast lots; but these are the wide world apart. When I speak fiction, be it such fiction as persuades the listener's ear! Thou wert made sovereign of the gods not by casting of lots by the deeds of thy hands, thy might and that strength which thou hast set beside thy throne.

θήκαο δ' οἰωνῶν μέγ' ὑπείροχον ἀγγελιώτην
σῶν τεράων· ἅ τ' ἐμοῖσι φίλοις ἐνδέξια φαίνοις.
εἶλεο δ' αἰζηῶν ὅ τι φέρτατον· οὐ σύ γε νηῶν
70 ἐμπεράμους, οὐκ ἄνδρα σακέσπαλον, οὐ μὲν ἀοιδόν·
ἀλλὰ τὰ μὲν μακάρεςσιν ὀλίζουσιν αὐθι παρῆκας
ἄλλα μέλειν ἐτέροισι, σὺ δ' ἐξέλεο πτολιάρχους
αὐτούς, ὧν ὑπὸ χεῖρα γεωμόρος, ὧν ἴδρις αἰχμῆς,
ὧν ἐρέτης, ὧν πάντα· τί δ' οὐ κρατέοντος ὑπ' ἰσχύν;
75 αὐτίκα χαλκῆας μὲν ὑδεῖομεν Ἥφαιστοιο,
τευχιστὰς δ' Ἄρης, ἐπακτῆρας δὲ Χιτώνης

Ἀρτέμιδος, Φοίβου δὲ λύρης εὖ εἰδότας οἶμους·
‘ἐκ δὲ Διὸς βασιλῆες’, ἐπεὶ Διὸς οὐδὲν ἀνάκτων
θειότερον· τῷ καὶ σφε τεῖη ἐκρίναο λάξιν.

[67] And the most excellent of birds didst thou make the messenger of thy sings; favourable to my friends be the sings thou showest! And thou didst choose that which is most excellent among men – not thou the skilled in ships, nor the wielder of the shield, nor the minstrel: these didst thou straightway renounce to lesser gods, other cares to others. But thou didst choose the rulers of cities themselves, beneath whose hand is the lord of the soil, the skilled in spearmanship, the oarsman, yea, all things that are: what is there that is not under the ruler’s sway? Thus, smith, we say, belong to Hephaestus; to Ares, warriors; to Artemis of the Tunic, huntsmen; to Phoebus they that know well the strains of the lyre. But from Zeus come kings; for nothing is diviner than the kings of Zeus.

80 δῶκας δὲ πολίεθρα φυλασσέμεν, ἵζο δ’ αὐτός
ἄκρησ’ ἐν πολίεσσιν, ἐπόπιος οἱ τε δίκησι
λαὸν ὑπὸ σκολιῆσ’ οἱ τ’ ἔμπαλιν ἰθύνουσιν·
ἐν δὲ ῥυηφενίην ἔβαλές σφισιν, ἐν δ’ ἅλις ὄλβον·
πᾶσι μὲν, οὐ μάλα δ’ ἴσον. ἔοικε δὲ τεκμήρασθαι
85 ἡμετέρῳ μεδέοντι· περιπρὸ γὰρ εὐρὺν βέβηκεν.
ἐσπέριος κεῖνός γε τελεῖ τά κεν ἦρι νοήσῃ·
ἐσπέριος τὰ μέγιστα, τὰ μείονα δ’, εὗτε νοήσῃ.
οἱ δὲ τὰ μὲν πλειῶνι, τὰ δ’ οὐχ ἐνί, τῶν δ’ ἀπὸ πάμπαν
αὐτὸς ἄνην ἐκόλουσας, ἐνέκλασας δὲ μενοίνην.

[80] Wherefore thou didst choose them for thine own lot, and gavest them cities to guard. And thou didst seat thyself in the high places of the cities, watching who rule their people with crooked judgements, and who rule otherwise. And thou hast bestowed upon them wealth and prosperity abundantly; unto all, but not in equal measure. One may well judge by our Ruler, for he hath clean outstripped all others. At evening he accomplisheth what whereon he thinketh in the morning; yea, at evening the greatest things, but the lesser soon as he thinketh on them. But the others accomplish some things in a year, and some things not in one; of others, again, thou thyself dost utterly frustrate the accomplishing and thwartest their desire.

90 χαῖρε μέγα, Κρονίδη πανυπέρτατε, δῶτορ ἐάων,
δῶτορ ἀπημονίης. τεὰ δ' ἔργματα τίς κεν αἰεῖδοι;
οὐ γένετ', οὐκ ἔσται· τίς κεν Διὸς ἔργματ' αἰεῖσει;
χαῖρε, πάτερ, χαῖρ' αὔθι· δίδου δ' ἀρετὴν τ' ἀφενός τε.
οὔτ' ἀρετῆς ἄτερ ὄλβος ἐπίσταται ἄνδρας ἀέξειν
95 οὔτ' ἀρετῇ ἀφένιοιο· δίδου δ' ἀρετὴν τε καὶ ὄλβον.

[90] Hail! greatly hail! most high Son of Cronus, giver of good things, giver of safety. Thy works who could sing? There hath not been, there shall not be, who shall sing the works of Zeus. Hail! Father, hail again! And grant us goodness and prosperity. Without goodness wealth cannot bless men, nor goodness without prosperity. Give us goodness and weal.

HYMN II. TO APOLLO

εἰς Ἀπόλλωνα

οἶον ὁ τῶπόλλωνος ἐσεΐσατο δάφνινος ὄρπηξ,
οἷα δ' ὄλον τὸ μέλαθρον: ἐκάς, ἐκάς ὅστις ἀλιτρός.
καὶ δὴ που τὰ θύρετρα καλῶ ποδὶ Φοῖβος ἀράσσει:
οὐχ ὀράας; ἐπένευσεν ὁ Δῆλιος ἡδὺ τι φοῖνιξ
5 ἐξαπίνης, ὁ δὲ κύκνος ἐν ἥερι καλὸν ἀεΐδει.
αὐτοὶ νῦν κατοχῆς ἀνακλίνεσθε πύλαων,
αὐταὶ δὲ κληῖδες: ὁ γὰρ θεὸς οὐκέτι μακρὴν:
οἱ δὲ νέοι μολπὴν τε καὶ ἐς χορὸν ἐντύνεσθε.

[1] How the laurel branch of Apollo trembles! How trembles all the shrine! Away, away, he that is sinful! Now surely Phoebus knocketh at the door with his beautiful foot. See'st thou not? The Delian palm nods pleasantly of a sudden and the swan in the air sings sweetly. Of yourselves now ye bolts be pushed back, pushed back of yourselves, ye bars! The god is no longer far away. And ye, young men, prepare ye for song and for the dance.

ὠπόλλων οὐ παντὶ φαίνεται, ἀλλ' ὃ τις ἐσθλός:
10 ὅς μιν ἴδῃ, μέγας οὗτος, ὃς οὐκ ἴδε, λιτὸς ἐκεῖνος.
ὀψόμεθ', ὃ Ἐκάεργε, καὶ ἐσσόμεθ' οὐποτε λιτοί.
μήτε σιωπηλὴν κίθαριν μήτ' ἄγοφον ἶχνος
τοῦ Φοίβου τοὺς παῖδας ἔχειν ἐπιδημήσαντος,
εἰ τελέειν μέλλουσι γάμον πολιὴν τε κερεῖσθαι,
15 ἐστήξῃν δὲ τὸ τεῖχος ἐπ' ἀρχαίοισι θεμέθοις. [p. 50]
ἡγασάμην τοὺς παῖδας, ἐπεὶ χέλυσ οὐκέτ' ἀεργός.

[9] Not unto everyone doth Apollo appear, but unto him that is good. Whoso hath seen Apollo, he is great; whoso hath not seen him, he is of low estate. We shall see thee, O Archer, and we shall never be lowly. Let no the youths keep silent lyre or noiseless step, when Apollo visits his shrine, if they think to accomplish marriage and to cut the locks of age, and if the wall is to stand upon its old foundations. Well done the youths, for that the shell is no longer idle.

εὐφημεῖτ' αἰόντες ἐπ' Ἀπόλλωνος ἀοιδῇ.
εὐφημεῖ καὶ πόντος, ὅτε κλείουσιν ἀοιδοὶ
ἢ κίθαριν ἢ τόξα, Λυκωρέος ἔντεα Φοίβου.
20 οὐδὲ Θέτις Ἀχιλῆα κινύρεται αἴλινα μήτηρ,
ὀππόθ' ἰὴ παιῖον ἰὴ παιῖον ἀκούσῃ.

[17] Be hushed, ye that hear, at the song to Apollo; yea, hushed is even the sea when the minstrels celebrate the lyre or the bow, the weapons of Lycorean Phoebus. Neither doth Thetis his mother wail her dirge for Achilles, when she hears Hië Paeëon, Hië Paeëon.

καὶ μὲν ὁ δακρυόεις ἀναβάλλεται ἄλγεα πέτρος,
ὅστις ἐνὶ Φρυγίῃ διερὸς λίθος ἐστήρικται,
μάρμαρον ἀντὶ γυναικὸς οἰζυρόν τι χανούσης.
25 ἰὴ ἰὴ φθέγγεσθε: κακὸν μακάρεσσιν ἐρίζειν.
ὅς μάχεται μακάρεσσιν, ἐμῷ βασιλῇ μάχοιτο:
ὅστις ἐμῷ βασιλῇ, καὶ Ἀπόλλωνι μάχοιτο.
τὸν χορὸν ὠπόλλων, ὃ τι οἱ κατὰ θυμὸν ἀείδει,
τιμήσει: δύναται γάρ, ἐπεὶ Διὶ δεξιὸς ἦσται.
30 οὐδ' ὁ χορὸς τὸν Φοῖβον ἐφ' ἐν μόνον ἦμαρ ἀείσει,
ἔστι γὰρ εὐνυμος: τίς ἂν οὐ ρέα Φοῖβον ἀείδοι;

[22] Yea, the tearful rock defers its pain, the wet stone is set in Phrygia, a marble rock like a woman open-mouthed in some sorrowful utterance. Say ye Hië! Hië! an ill thing it is strive with the Blessed Ones. He who fights with the Blessed Ones would fight with my King; he who fights with my King, would fight even with Apollo. Apollo will honour the choir, since it sings according to his heart; for Apollo hath power, for that he sitteth on the right hand of Zeus. Nor will the choir sing of Phoebus for one day only. He is a copious theme of song; who would not readily sing of Phoebus?

χρύσεια τῶπόλλωνι τό τ'. ἐνδυτὸν ἦ τ' ἐπιπορπίς
ἦ τε λύρη τό τ' ἄεμμα τὸ Λύκτιον ἦ τε φαρέτρη,
χρύσεια καὶ τὰ πέδιλα: πολύχρυσος γὰρ Ἀπόλλων.
35 καὶ δὲ πολυκτέανος: Πυθῶνί κε τεκμήριοι.
καὶ μὲν ἀεὶ καλὸς καὶ ἀεὶ νέος: οὐποτε Θοίβου [p. 52]
θηλείησ' οὐδ' ὅσσον ἐπὶ χνόος ἦλθε παρειαῖς.
αἱ δὲ κόμαι θυόεντα πέδῳ λείβουσιν ἔλαια:
οὐ λίπος Ἀπόλλωνος ἀποοτάζουσιν ἔθειραι,
40 ἀλλ' αὐτὴν πανάκειαν: ἐν ἅστει δ' ᾧ κεν ἐκείναι
πρῶκες ἔραζε πέσωσιν ἀκήρια πάντ' ἐγένοντο.

[32] Golden is the tunic of Apollo and golden his mantle, his lyre and his Lyctian bow and his quiver: golden too are his sandals; for rich in gold is Apollo, rich also in possessions: by Pytho mightst thou guess. And ever beautiful is he and ever young: never on the girl cheeks of Apollo hath come so much as the down of manhood. His locks distil fragrant oils upon the ground; not oil of fat do the locks of Apollo distil but he very Healing of All. And in whatsoever city whose dew falls upon the ground, in that city all things are free from harm.

τέχνη δ' ἀμφιλαφῆς οὗ τις τόσον ὅσσον Ἀπόλλων·
κεῖνος οἰστευτὴν ἔλαχ' ἀνέρα, κείνος αἰοιδὸν
Φοῖβω γὰρ καὶ τόξον ἐπιτρέπεται καὶ αἰοιδή',
45 κείνου δὲ θριαὶ καὶ μάντιες· ἐκ δὲ νυ Φοῖβου
ἱητροὶ δεδάασιν ἀνάβλησιν θανάτοιο.

[42] None is so abundant in skill as Apollo. To him belongs the archer, to him the minstrel; for unto Apollo is given in keeping alike archery and song. His are the lots of the diviner and his the seers; and from Phoebus do leeches know the deferring of death.

Φοῖβον καὶ Νόμιον κικλήσκομεν ἐξέτι κείνου,
ἐξότ' ἐπ' Ἀμφρυσσῶ ζευγίτιδας ἔτρεφεν ἵππους
ἠιθέου ὑπ' ἔρωτι κεκαυμένος Ἀδμήτοιο.
50 ρεῖᾶ κε βουβόσιον τελέθαι πλέον, οὐδέ κεν αἶγες
δεύοιντο βρεφέων ἐπιμηλάδες ἦδιν Ἀπόλλων
βοσκομένησ' ὀφθαλμὸν ἐπήγαγεν· οὐδ' ἀγάλακτες
οἶες οὐδ' ἄκυθοι, πᾶσαι δὲ κεν εἶεν ὕπαρνοι,
ἥ δέ κε μουντοτόκος διδυμητόκος αἶψα γένοιτο.

[47] Phoebus and Nomius we call him, ever since that when by Amphrysus he tended the yokemares, fired with love of young Admetus. Lightly would the herd of cattle wax larger, nor would the she-goats of the flock lack young, whereon as they feed Apollo casts his eye; nor without milk would the ewes be nor barren, but all would have lambs at foot; and she that bare one would soon be the mother of twins.

55 Φοῖβω δ' ἐσπόμενοι πόλιας διεμετρήσαντο
ἄνθρωποι· Φοῖβος γὰρ αἰεὶ πολίεσσι φιληδεῖ
κτιζομένησ', αὐτὸς δὲ θεμεΐλια Φοῖβος ὑφαίνει.
τετραέτης τὰ πρῶτα θεμεΐλια Φοῖβος ἔπηξε
καλῇ ἐν Ὀρτυγίῃ περιηγέος ἐγγύθι λίμνης.

[55] And Phoebus it is that men follow when they map out cities. For Phoebus himself doth weave their foundations. Four years of age was Phoebus when he framed his first foundations in fair Ortygia near the round lake.

60 Ἄρτεμις ἀγρώσσουσα καρήατα συνεχὲς αἰγῶν
Κυνθιάδων φορέεσκεν, ὃ δ' ἔπλεκε βωμὸν Ἀπόλλων. [p. 54]
δείματο μὲν κεράεσσιν ἐδέθλια, πῆξε δὲ βωμὸν
ἐκ κεράων, κεραοὺς δὲ πέριξ ὑπεβάλλετο τοίχους.
ᾧ δ' ἔμαθεν τὰ πρῶτα θεμεΐλια Φοῖβος ἐγείρειν.

65 Φοῖβος καὶ βαθύγειον ἐμὴν πόλιν ἔφρασε Βάττω
 καὶ Λιβύην ἐσιόντι κόραξ ἡγήσατο λαῶ
 δεξιὸς οἰκιστῆρι καὶ ὤμοσε τείχεα δώσειν
 ἡμετέροις βασιλεῦσιν· αἰεὶ δ' εὖορκος Ἀπόλλων.
 ὥπολλον, πολλοὶ σε Βοηδρόμιον καλέουσι,
 70 πολλοὶ δὲ Κλάριον, πάντη δέ τοι οὔνομα πογλύ·
 αὐτὰρ ἐγὼ Καρνεῖον· ἐμοὶ πατρώιον οὔτω.
 Σπάρτη τοι, Καρνεῖε, τὸ δὴ πρῶτιστον ἔδεθλον,
 δεύτερον αὖ Θήρη, τρίτατόν γε μὲν ἄστν Κυρήνης.
 ἐκ μὲν σε Σπάρτης ἕκτον γένος Οἰδιπόδοι
 75 ἤγαγε Θηραίην ἐς ἀπόκτισιν· ἐκ δέ σε Θήρης
 οὔλος Ἀριστοτέλης Ἀσβυστίδι πάρθετο γαίῃ,
 δεῖμε δέ τοι μάλα καλὸν ἀνάκτορον, ἐν δὲ πόλει
 θῆκε τελεσφορίην ἐπετήσιον, ἣ ἐνὶ πολλοὶ
 ὑστάτιον πίπτουσιν ἐπ' ἰσχίον, ὃ ἄνα, ταῦροι.
 80 ἰὴ ἰὴ Καρνεῖε πολύλλιτε, σείο δὲ βωμοὶ
 ἄνθεα μὲν φορέουσιν ἐν εἵαρι τόσσα περ Ὠραι [p. 56]
 ποικίλ' ἀγινεῦσι ζεφύρου πνεύοντος ἐέρσην,
 χείματι δὲ κρόκον ἡδύν· αἰεὶ δέ τοι ἀέναον πῦρ,
 οὐδὲ ποτε χθιζὸν περιβόσκειται ἄνθρακα τέφρη.
 85 ἦ ῥ' ἐχάρη μέγα Φοῖβος, ὅτε ζωστήρες Ἐνυοῦς
 ἄνδρες ὠρχήσαντο μετὰ ξανθῆσι Λιβύσσαις,
 τέθμια εὐτέ σφιν Καρνειάδες ἤλυθον ὦραι.
 οἱ δ' οὔπω πηγῇσι Καρνειάδες ἤλυθον ὦραι.
 Δωριέες, πυκινὴν δὲ νάπαις Ἀζύλιν ἔναιον.
 90 τοὺς μὲν ἄναξ ἶδεν αὐτός, ἐῆ δ' ἐπεδείξατο νόμφη
 στας ἐπὶ Μυρτούσσης κερατώδεος, ἥχι λέοντα
 Ὑψηῖς κατέπεφνε βοῶν σίνιν Εὐρυπύλοιο.
 οὐ κείνου χορὸν εἶδε θεώτερον ἄλλον Ἀπόλλων,
 οὐδὲ πόλει τόσ' ἔνειμεν ὀφέλσιμα, τόσσα Κυρήνη,
 95 μνωόμενος προτέρης ἀρπακτύος. οὐδὲ μὲν αὐτοὶ
 Βαττιάδαι Φοίβοιο πλέον θεὸν ἄλλον ἔτεισαν.

[60] Artemis hunted and brought continually the heads of Cynthian goats and Phoebus plaited an altar. With horns builded he the foundations, and of horns framed he the altar, and of horns were the walls he built around. Thus did Phoebus learn to raise his first foundations. Phoebus,

too, it was told Battus of my own city of fertile soil, and in guise of a raven – auspicious to our founder – led his people as they entered Libya and swore that he would vouchsafe a walled city to our kings. And the oath of Apollo is ever sure. O Apollo! Many there be that call thee Boëdromius, and many there be that call thee Clarius: everywhere is thy name on the lips of many. But I call thee Carneius; for such is the manner of my fathers. Sparta, O Carneius! was they first foundation; and next Thera; but third the city of Cyrene. From Sparta the sixth generation of the sons of Oedipus brought thee to their colony of Thera; and from Thera lusty Aristoteles set thee by the Asbystian land, and builded thee a shrine exceedingly beautiful, and in the city established a yearly festival wherein many a bull, O Lord, falls on his haunches for the last time. Hië, Hië, Carneius! Lord of many prayers, - thine altars wear flowers in spring, even all the pied flowers which the Hours lead forth when Zephyrus breathes dew, and in winter the sweet crocus. Undying evermore is thy fire, nor ever doth the ash feed about the coals of yester-even. Greatly, indeed, did Phoebus rejoice as the belted warriors of Enyo danced with the yellow-haired Libyan women, when the appointed season of the Carnean feast came round. But not yet could the Dorians approach the fountains of Cyre, but dwelt in Azilis thick with wooded dells. These did the Lord himself behold and showed them to his bride as he stood on horned Myrtussa where the daughter of Hypseus slew the lion that harried the kind of Eurypylus. No other dance more divine hath Apollo beheld, nor to any city hath he given so many blessings as he hath given to Cyrene, remembering his rape of old. Nor, again, is there any other god whom the sons of Battus have honoured above Phoebus.

ἰῆ ἰῆ παιῖον ἀκούομεν, οὔνεκα τοῦτο
 Δελφός τοι πρώτιστον ἐφύμνιον εὔρετο λαός,
 ἦμος ἐκηβολίην χρυσεῶν ἐπεδείκνυστο τόξω.
 100 Πυθῶ τοι κατιόντι συνήντετο δαιμόνιος θήρ,
 αἰνὸς ὄφις. τὸν μὲν σὺ κατήναρες ἄλλον ἐπ’ ἄλλω
 βάλλων ὠκὺν οἰστόν, ἐπηύτησε δὲ λαός,
 ‘ἰῆ ἰῆ παιῖον, ἵει βέλος.’ εὐθύ σε μήτηρ
 γείνατ’ ἀοσητῦρα, τὸ δ’ ἐξέτι κεῖθεν ἀείδῃ.

[97] Hië, Hië, Paeëon, we hear – since this refrain did the Delphian folk first invent, what time thou didst display the archery of thy golden bow. As thou wert going down to Pytho, there met thee a beast unearthly, a dread snake. And him thou didst slay, shooting swift arrows one upon the other; and the folk cried “Hië, Hië, Paeëon, shoot an arrow!” A helper from the first thy mother bare thee, and ever since that is thy praise.

105 ὁ Φθόνος Ἀπόλλωνος ἐπ’ οὔατα λάθριος εἶπεν [p. 58]
 ‘οὐκ ἄγμαι τὸν αἰοιδὸν ὃς οὐδ’ ὅσα πόντος ἀείδει.’
 τὸν Φθόνον ὠπόλλων ποδί τ’ ἤλασεν ὧδέ τ’ εἶπεν:
 ‘Ἀσσυρίου ποταμοῖο μέγας ρόος, ἀλλὰ τὰ πολλὰ

λύματα γῆς καὶ πολλὸν ἐφ' ὕδατι συρφετὸν ἔλκει.

110 Διοῖ δ' οὐκ ἀπὸ παντὸς ὕδωρ φορέουσι Μέλισσαι,

ἄλλ' ἥτις καθαρὴ τε καὶ ἀχράαντος ἀνέρπει

πίδακος ἐξ ἱερῆς ὀλίγη λιβάς ἄκρον ἄωτον.'

χαῖρε ἄναξ: ὁ δὲ Μῶμος, ἴν' ὁ Φθόνος, ἔνθα νέοιτο.

[105] Spare Envy privily in the ear of Apollo: "I admire not the poet who singeth not things for number as the sea." Apollon spurned Envy with his foot and spake thus: "Great is the stream of the Assyrian river, but much filth of earth and much refuse it carries on its waters. And not of every water do the Melissae carry to Deo, but of the trickling stream that springs from a holy fountain, pure and undefiled, the very crown of waters." Hail, O Lord, but Blame – let him go where Envy dwells!

HYMN III. TO ARTEMIS

εἰς Ἄρτεμιν

Ἄρτεμιν ὃν γὰρ ἐλαφρὸν ἀειδόντεσσι λαθέσθαι
ὕμνεομεν, τῇ τόξα λαγωβολίαι τε μέλονται
καὶ χορὸς ἀμφιλαφῆς καὶ ἐν οὔρεσιν ἐψιάσθαι,
ἄρχμενοι, ὥς ὅτε πατρὸς ἐφεζομένη γονάτεσσι
5 παῖς ἔτι κουρίζουσα τάδε προσέειπε γονῆα
‘δὸς μοι παρθενίην αἰώνιον, ἅππα, φυλάσσειν,
καὶ πολυνυμίνην, ἵνα μή μοι Φοῖβος ἐρίζη.
δὸς δ’ ἰοῦς καὶ τόξα — ἔα, πάτερ, οὐ σε Φαρέτρην
οὐδ’ αἰτέω μέγα τόξον: ἐμοὶ Κύκλωπες οἰστοῦς
10 αὐτίκα τεχνήσονται, ἐμοὶ δ’ εὐκαμπὲς ἄεμμα:
ἀλλὰ φασεφορίην τε καὶ ἐς γόνυ μέχρι χιτῶνα
ζώννυσθαι λεγνωτόν, ἵν’ ἄγρια θηρία καίνω.
δὸς δέ μοι ἐξήκοντα χορίτιδας Ὠκεανίνας,
πάσας εἰνέτεας, πάσας ἔτι παῖδας ἀμίτρους.
15 δὸς δέ μοι ἀμφιπόλους Ἀμνισίδας εἵκοσι νύμφας,
αἷ τέ μοι ἐνδρομίδας τε καὶ ὀππότε μηκέτι λύγκας
μήτ’ ἐλάφους βάλλοιμι, θοοὺς κύνας εὖ κομέοιεν,
δὸς δέ μοι οὔρεα πάντα: πόλιν δέ μοι ἦντινα νεῖμον
ἦντινα λῆς: σπαρνὸν γὰρ ὅτ’ Ἄρτεμις ἄστνυ κάτεισιν: [p. 62]
20 οὔρεσιν οἰκήσω, πόλεσιν δ’ ἐπιμείζομαι ἀνδρῶν
μοῦνον ὅτ’ ἐξείησιν ὑπ’ ὠδίνεσσι γυναῖκες
τειρόμεναι καλέουσι βοηθόον, ἧσί με Μοῖραι
γεινομένην τὸ πρῶτον ἐπεκλήρωσαν ἀρήγειν,
ὅττι με καὶ τίκτουσα καὶ οὐκ ἤλγησε φέρουσα
25 μήτηρ, ἀλλ’ ἀμογητὶ φίλων ἀπεθήκατο γυίων.’
ὥς ἡ παῖς εἰποῦσα γενειάδος ἤθελε πατρὸς
ἄψασθαι, πολλὰς δὲ μάτην ἐτανύσσατο χεῖρας,

[1] Artemis we hymn – no light thing is it for singers to forget her – whose study is the bow and the shooting of hares and the spacious dance and sport upon the mountains; beginning with the time when sitting on her father’s knees – still a little maid – she spake these words to her sire: “Give me to keep my maidenhood, Father, forever: and give me to be of many names, that Phoebus may not vie with me. And give me arrows and a bow – stay, Father, I ask

thee not for quiver or for mighty bow: for me the Cyclopes will straightway fashion arrows and fashion for me a well-bent bow. But give me to be Bringer of Light and give me to gird me in a tunic with embroidered border reaching to the knee, that I may slay wild beasts. And give me sixty daughters of Oceanus for my choir – all nine years old, all maidens yet ungirdled; and give me for handmaidens twenty nymphs of Amnisus who shall tend well my buskins, and, when I shoot no more at lynx or stag, shall tend my swift hounds. And give to me all mountains; and for city, assign me any, even whatsoever thou wilt: for seldom is it that Artemis goes down to the town. On the mountains will I dwell and the cities of men I will visit only when women vexed by the sharp pang of childbirth call me to their aid even in the hour when I was born the Fates ordained that I should be their helper, forasmuch as my mother suffered no pain either when she gave me birth or when she carried me win her womb, but without travail put me from her body.” So spake the child and would have touched her father’s beard, but many a hand did she reach forth in vain, that she might touch it.

μέχρις ἵνα ψαύσειε. πατήρ δ’ ἐπένευσε γελάσσας,
φῆ δὲ καταρρέζων ‘ὅτε μοι τοιαῦτα θέαιναι
30 τίκτοιεν, τυτθόν κεν ἐγὼ ζηλήμονος Ἥρης
χωομένης ἀλέγοιμι. φέρει, τέκος, ὅσσ’ ἐθελήμους
αἰτίζεις, καὶ δ’ ἄλλα πατήρ ἔτι μείζονα δώσει.
τρὶς δέκα τοι πτολίεθρα καὶ οὐχ ἓνα πύργον ὀπάσσω,
τρὶς δέκα τοι πτολίεθρα, τὰ μὴ θεὸν ἄλλον ἀέξειν
35 εἴσεται, ἀλλὰ μόνην σὲ καὶ Ἀρτέμιδος καλέεσθαι:
πολλὰς δὲ ξυνῆ πόλιας διαμετρήσασθαι
μεσσόγεωσ νήσους τε: καὶ ἐν πάσῃσιν ἔσονται
Ἀρτέμιδος βωμοί τε καὶ ἄλσεα. καὶ μὲν ἀγυιᾷς
ἔσση καὶ λιμένεσσιν ἐπίσκοπος.’ ὥς ὁ μὲν εἰπὼν

[28] And her father smiled and bowed assent. And as he caressed her, he said: “When goddesses bear me children like this, little need I heed the wrath of jealous Hera. Take, child, all that thou askest, heartily. Yea, and other things therewith yet greater will thy father give thee. Three times ten cities and towers more than one will I vouchsafe thee – three times ten cities that shall not know to glorify any other god but to glorify the only and be called of Artemis And thou shalt be Watcher over Streets and harbours.” So he spake and bent his head to confirm his words.

40 μῦθον ἐπεκρήνηνε καρήατι. βαῖνε δὲ κούρη
λευκὸν ἐπὶ Κρηταῖον ὄρος κεκομημένον ὕλη:
ἐνθεν ἐπ’ Ὠκεανόν: πολέας δ’ ἐπελέξατο νύμφας,
πάσας εἰνέτεας, πάσας ἔτι παῖδας ἀμίτρους.
χαῖρε δὲ Καίρατος ποταμὸς μέγα, χαῖρε δὲ Τηθύς,

[40] And the maiden fared unto the white mountain of Crete leafy with woods; thence unto Oceanus; and she chose many nymphs all nine years old, all maidens yet ungirdled. And the river Caræus was glad exceedingly, and glad was Tethys that they were sending their daughters to be handmaidens to the daughter of Leto.

αὐθι δὲ Κύκλωπας μετεκίαθε: τοὺς μὲν ἔτετμε
 νήσῳ ἐνὶ Λιπάρῃ Λιπάρῃ νέον, ἀλλὰ τότε ἔσκεν
 οὐνομά οἱ Μελιγουνίς ἐπ' ἄκμοσιν Ἡφαίστοιο
 ἑσταότας περὶ μύδρον: ἐπείγετο γὰρ μέγα ἔργον:
 50 ἱππεὶν τετύκοντο Ποσειδάωνι ποτίστῃν.
 αἱ νύμφαι δ' ἔδδεισαν, ὅπως ἴδον αἰνὰ πέλωρα
 πρῆσιν Ὀσσαίοισιν εἰκότα, πᾶσι δ' ὑπ' ὀφρὺν
 φάεα μουνόγληνα σάκει ἴσα τετραβοεῖω
 δεινὸν ὑπογλαύσσοντα, καὶ ὁππότε δοῦπον ἄκουσαν
 55 ἄκμονος ἠχήσαντος ἐπὶ μέγα πουλύ τ' ἄημα
 φυσάων αὐτῶν τε βαρὺν στόνον: αὖτε γὰρ Αἴτην,
 αὖτε δὲ Τρινακίη, Σικανῶν ἔδος, αὖτε δὲ γείτων
 Ἰταλίη, μεγάλην δὲ βοὴν ἐπὶ Κύρνος αὐτεῖ,
 εὖθ' οἳ γε ραιστῆρας ἀειράμενοι ὑπὲρ ὤμων
 60 ἢ χαλκὸν ζείοντα καμινόθεν ἢ σίδηρον
 ἀμβολαδὶς τετυπόντες ἐπὶ μέγα μοχθήσειαν.
 τῷ σφέας οὐκ ἐτάλασαν ἀκηδέες Ὠκεανῖνα
 οὔτ' ἄωτην ιδέειν οὔτε κτύπον οὔασι δέχθαι.
 οὐ νέμεσις: κείνους γε καὶ αἱ μάλα μηκέτι τυτθαί
 65 οὐδέποτε ἀφρικτὶ μακάρων ὁρώωσι θυγατρεις.
 ἀλλ' ὅτε κουράων τις ἀπειθέα μητέρι τεύχοι,
 μήτηρ μὲν Κύκλωπας ἔῃ ἐπὶ παιδὶ καλιστρεῖ,
 Ἄργην ἢ Στερόπην: ὁ δὲ δώματος ἐκ μυχάτοιο
 ἔρχεται Ἑρμείης σποδιῇ κεχρημένος αἰθῆ: [p. 66]
 70 αὐτίκα τὴν κούρην μορμύσσεται, ἢ δὲ τεκούσης
 δύνει ἔσω κόλπους θεμένη ἐπὶ φάεσι χεῖρας.
 κοῦρα, σὺ δὲ προτέπω περ, ἔτι τριέτηρος ἐοῦσα,
 εὖτ' ἔμολεν Λητώ σε μετ' ἀγκαλίδεσσι φέρουσα,
 Ἡφαίστου καλέοντος ὅπως ὀπτήρια δοίη,
 75 Βρόντεώ σε στιβαροῖσιν ἐφρῆσσαμένου γονάτεσσι,

στήθεος ἐκ μεγάλου λασίης ἐδράζαιο χαίτης,
ὄλοψας δὲ βίηφι: τὸ δ' ἄτριχον εἰσέτι καὶ νῦν
μεσσάτιον στέρνοιο μένει μέρος, ὥς ὅτε κόρησιν
φωτὸς ἐνιδρυθεῖσα κόμην ἐπενείματ' ἀλώπηξ.

[46] And straightway she went to visit the Cyclopes. Them she found in the isle of Lipara – Lipara in later days, but at the at time its name was Meligunis – at the anvils of Hephaestus, standing round a molten mass of iron. For a great work was being hastened on: they fashioned a horse-trough for Poseidon. And the nymphs were affrighted when they saw the terrible monsters like unto the crags of Ossa: all had single eyes beneath their brows, like a shield of fourfold hide for size, glaring terribly from under; and when they heard the din of the anvil echoing loudly, and the great blast of the bellows and the heavy groaning of the Cyclopes themselves. For Aetna cried aloud, and Trinacia cried, the seat of the Sicanians, cried too their neighbour Italy, and Cynos therewithal uttered a mighty noise, when they lifted their hammers above their shoulders and smote with rhythmic swing the bronze glowing from the furnace or iron, labouring greatly. Wherefore the daughters of Oceanus could not untroubled look upon them face to face nor endure the din in their ears. No shame to them! On those not even the daughters of the Blessed look without shuddering. Though long past childhood's years. But when any of the maidens doth disobedience to her mother, the mother calls the Cyclopes to her child – Arges or Steropes; and from within the house comes Hermes, stained with burnt ashes. And straightway he plays bogey to the child, and she runs into her mother's lap, with her hands upon her eyes. But thou, Maiden, even earlier, while yet but three years old, when Leto came bearing thee in her arms at the bidding of Hephaestus that he might give thee handsel and Brontes set thee on his stout knees – thou didst pluck the shaggy hair of his great breast and tear it out by force. And even unto this day the mid part of his breast remains hairless, even when mange settles on a man's temples and eats the hair away.

80 τῷ μάλα θαρσαλέῃ σφε τάδε προσελέξαι τῆμος

‘Κύκλωπες, κῆμοί τι Κυδώνιον εἰ δ' ἄγε τόξον

ἦδ' ἰοὺς κοίλῃν τε κατακληῖδα βελέμων

τεύζατε: καὶ γὰρ ἐγὼ Λητωῖας ὥσπερ Ἀπόλλων.

αἱ δέ κ' ἐγὼ τόξοις μονιὸν δάκος ἢ τι πέλωρον

85 θηρίον ἀγρεύσω, τὸ δέ κεν Κύκλωπες ἔδοιεν.’

ἐννεπες: οἱ δ' ἐτέλεσαν: ἄφαρ δ' ὠπλίσσαο, δαῖμον,

αἶψα δ' ἐπὶ σκύλακας πάλιν ἦμες: ἵκεο δ' αὖλιν

Ἀρκαδικὴν ἐπὶ Πανός. ὁ δὲ κρέα λυγκὸς ἔταμνε

Μαιναλῆς, ἵνα οἱ τοκάδες κύνες εἶδαι ἔδοιεν.

90 τὴν δ' ὁ γενειήτης δύο μὲν κύνας ἤμισυ πηγούς [p. 68]

τρεῖς δὲ παρουαίους ἓνα δ' αἰόλον, οἳ ῥα λέοντας

αὐτοὺς αὖ ἐρύοντες, ὅτε δράζαιτο δερῶν,

εἶλκον ἔτι ζῶντας ἐπ' αὐλίον, ἐπτά δ' ἔδωκε
θάσσονας αὐράων Κυνοσουρίδας, αἱ ῥα διῶξαι
95 ὤκισται νεβρούς τε καὶ οὐ μύοντα λαγῶν,
καὶ κοίτην ἐλάφοιο καὶ ὕστριχος ἔνθα καλῖαι
σημῆναι, καὶ ζορκὸς ἐπ' ἵχνιον ἠγήσασθαι.

[80] Therefore right boldly didst thou address them then: "Cyclopes, for me too fashion ye a Cydonian bow and arrows and a hollow casket for my shafts; for I also am a child of Leto, even as Apollo. And if I with my bow shall slay some wild creature or monstrous beast, that shall the Cyclopes eat." So didst thou speak and they fulfilled thy words. Straightway dist thou array thee, O Goddess. And speedily again thou didst go to get thee hounds; and thou camest to the Arcadian fold of Pan. And he was cutting up the flesh of a lynx of Maenalus that his bitches might eat it for food. And to thee the Bearded God gave two dogs black-and-white, three reddish, and one spotted, which pulled down very lions when they clutched their throats and haled them still living to the fold. And he gave thee seven Cynosurian bitches swifter than the winds - that breed which is swiftest to pursue fawns and the hare which closes not his eyes; swiftest too to mark the lair of the stag and where the porcupine hath his burrow, and to lead upon the track of the gazelle.

ἐνθεν ἀπερχομένη ἑμετὰ καὶ κύνες ἐσσεύοντο
εὗρες ἐτί προμολῆς ὄρεος τοῦ Παρρασίου
100 σκαιρούσας ἐλάφους, μέγα τι χρέος: αἱ μὲν ἐπ' ὄχθης
αἰὲν ἐβουκολέοντο μελαμψήφιδος Ἀναύρου,
μάσσονες ἢ ταῦροι, κεράων δ' ἀπελάμπετο χρυσοῖς:
ἑξαπίνης δ' ἑταφές τε καὶ ὄν ποτὶ θυμὸν ἔειπες
'τοῦτό κεν Ἀρτέμιδος πρωτάγριον ἄξιον εἶη.'
105 πέντ' ἔσαν αἱ πᾶσαι: πίσυρας δ' ἔλες ὦκα θέουσα
νόσφι κυνοδρομῆς, ἵνα τοι θοὸν ἰδῶν
Ἦρης ἐννεσίησιν, ἀέθλιον Ἡρακλῆϊ

[98] Thence departing (and thy hounds sped with thee) thou didst find by the base of the Parrhasian hill deer gamboling – a mighty herd. They always herded by the banks of the black-pebbled Anaurus – larger than bulls, and from their horns shone gold. And thou wert suddenly amazed and sadist to thine own heart: "This would be a first capture worthy of Artemis." Five were there in all; and four thou didst take by speed of foot – without the chase of dogs – to draw thy swift car. But one escaped over the river Celadon, by devising of Hera, that it might be in the after days a labour for Heracles, and the Ceryneian hill received her.

ὑστερον ὄφρα γένοιτο, πάγος Κερύνειος ἔδεκτο.
110 Ἄρτεμι Παρθενίη Τιτυοκτόνε, χρύσεια μὲν τοι

ἔντεα καὶ ζώνη, χρύσειον δ' ἐξεύζαο δίφρον, [p. 70]

ἐν δ' ἐβάλευ χρύσεια, θεή, κεμάδεσσι χαλινά.

ποῦ δέ σε τὸ πρῶτον κερόεις ὄχος ἤρξατ' ἀείρειν;

Αἶψα ἐπὶ Θρήικι, τόθεν βορέας καταῖξ

115 ἔρχεται ἀχλαῖνοισι δυσσαέα κρυμὸν ἄγουσα.

ποῦ δ' ἔταμες πεύκην, ἀπὸ δὲ φλογὸς ἦψαο ποίης;

Μυσῶ ἐν Οὐλύμπῳ, φάεος δ' ἐνέηκας ἀντμήν

ἀσβέστου, τό ῥα πατρὸς ἀποστάζουσι κεραυνοί.

ποσσάκι δ' ἀργυρέοιο, θεή, πειρήσαο τόξου;

120 πρῶτον ἐπὶ πτελέην, τὸ δὲ δεύτερον ἦκας ἐπὶ δρῶν,

τὸ τρίτον αὐτ' ἐπὶ θῆρα. τὸ τέτρατον οὐκέτ' ἐπὶ δὴν

ἀλλὰ μιν εἰς ἀδίκων ἔβαλες πόλιν, οἳ τε περὶ σφέας

οἳ τε περὶ ξείνους ἀλιτήμονα πολλὰ τέλεσκον,

σχέτλιοι: οἷς τύνη χαλεπὴν ἐμμάξαι ὀργήν:

125 κτήνέα φιν λοιμὸς καταβόσκειται, ἔργα δὲ πάχνη,

κείρονται δὲ γέροντες ἐφ' υἰάσιν, αἱ δὲ γυναῖκες

ἢ βληταὶ θνήσκουσι λεχωίδες ἢ ἐφυγοῦσαι

τίκτουσιν τῶν οὐδὲν ἐπὶ σφυρὸν ὀρθὸν ἀνέστη.

οἷς δὲ κεν εὐμειδής τε καὶ ἴλαος ἀυγάσσηται,

130 κείνοις εὖ μὲν ἄρουρα φέρει στάχυν, εὖ δὲ γενέθλη

τετραπόδων, εὖ δ' ὄλβος ἀέξεται: οὐδ' ἐπὶ σῆμα

ἔρχονται πλὴν εὖτε πολυχρόνιον τι φέρωσιν:

οὐδὲ διχοστασίη τρώει γένος, ἥ τε καὶ εὖ περ

[109] Artemis, Lady of Maidenhood, Slayer of Tityus, golden were thine arms and golden thy belt, and a golden car didst thou yoke, and golden bridles, goddess, didst thou put on thy deer. And where first did thy horned team begin to carry thee? To Thracian Haemus, whence comes the hurricane of Boreas bringing evil breath of frost to cloakless men. And where didst thou cut the pine and from what flame didst thou kindle it? It was on Mysian Olympus, and thou didst put in tit the breath of flame unquenchable, which thy Father's bolts distil. And how often goddess, didst thou make trial of thy silver bow? First at an elm, and next at an oak didst thou shoot, and third again at a wild beast. But the fourth time – not long was it ere thou didst shoot at the city of unjust me, those who to one another and those who towards strangers wrought many deeds of sin, forward men, on whom thou wilt impress thy grievous wrath. On their cattle plague feeds, on their tilth feeds frost, and the old men cut their hair in mourning over their sons, and their wives either are smitten or die in childbirth, or, if they escape, bear birds whereof none stands on upright ankle. But on whomsoever thou lookest smiling and gracious, for them the tilth bears the corn-ear abundantly, and abundantly prospers the four-

footed breed, and abundant waxes their prosperity: neither do they go to the tomb, save when they carry thither the aged. Nor does faction wound their race – faction which ravages even the well-established houses: but brother's wife and husband's sister set their chairs around one board.

οἴκου ἐστηῶτας ἐσίνατο: ται δὲ θυωρὸν
135 εἰνάτερες γαλόω τε μίαν περὶ δίφρα τίθενται.
πότνια, τῶν εἶη μὲν ἐμοὶ φίλος ὅστις ἀληθής,
εἶην δ' αὐτός, ἄνασσα, μέλοι δέ μοι αἰὲν αἰοδῆ: [p. 72]
τῇ ἐνὶ μὲν Λητοῦς γάμος ἔσσεται, ἐν δὲ σὺ πολλή,
ἐν δὲ καὶ Ἀπόλλων, ἐν δ' οἱ σεο πάντες ἄεθλοι,
140 ἐν δὲ κύνες καὶ τόξα καὶ ἄντυγες, αἳ τέ σε ῥεῖα
θηητὴν φορέουσιν, ὅτ' ἐς Διὸς οἶκον ἐλαύνεις.
ἔνθα τοι ἀντιόωντες ἐνὶ προμολῇσι δέχονται
ὅπλα μὲν Ἑρμείης Ἀκακήσιος, αὐτὰρ Ἀπόλλων
θηρίον ὅττι φέρησθα: πάροιθέ γέ, πρίν περ ἰκέσθαι
145 καρτερόν Ἀλκεῖδην: νῦν δ' οὐκέτι τοῦτον ἄεθλον
Φοῖβος ἔχει, τοῖος γὰρ αἰεὶ Τιρύνθιος ἄκμων
ἔστηκε πρὸ πυλέων ποτιδέγμενος, εἴ τι φέρουσα
νεῖαι πῖον ἔδεσμα: θεοὶ δ' ἐπὶ πάντες ἐκείνῳ
ἄλληκτον γελώωσι, μάλιστα δὲ πενθερὴ αὐτή,
150 ταῦρον ὅτ' ἐκ δίφροιο μάλα μέγαν ἦ ὅ γε χλοῦνην
κάπρον ὀπισθιδίῳ φέροι ποδὸς ἀσπαίροντα:
κερδαλέῳ μύθῳ σε, θεή, μάλα τῷδε πινύσκει
'βάλλε κακοὺς ἐπὶ θῆρας, ἵνα θνητοὶ σε βοηθὸν
ὥς ἐμὲ κικλήσκωσιν. ἔα πρόκας ἡδὲ λαγωοὺς
155 οὔρεα βόσκεσθαι: τί δέ κεν πρόκες ἡδὲ λαγωοὶ
ῥέξιαν; σύες ἔργα, σύες φυτὰ λυμαίνονται.
καὶ βόες ἀνθρώποισι κακὸν μέγα: βάλλ' ἐπὶ καὶ τούς.'
ὥς ἔνεπεν, ταχινὸς δὲ μέγαν περὶ θῆρα πονεῖτο.
οὐ γὰρ ὅ γε Φρυγίῃ περ ὑπὸ δρυὶ γυῖα θεωθεῖς [p. 74]
160 παύσατ' ἀδηφαγίης: ἔτι οἱ πάρα νηδὺς ἐκείνῃ,
τῇ ποτ' ἀροτριῶντι συνήντετο Θειοδάμαντι.

[134] Lady, of that number be whosoever is a true friend of mine, and of that number may I be myself, O Queen. And may song be my study forever. In that song shall be the Marriage of Leto; therein thy name shall often-times be sung; therein shall Apollo be and therein all thy labours, and therein thy hounds and thy bow and thy chariots, which lightly carry thee in thy

splendour, when thou drivest to the house of Zeus. There in the entrance meet thee Hermes and Apollo: Hermes the Lord of Blessing, takes thy weapons, Apollo takes whatsoever wild beast thou bringest. Yea, so Apollo did before strong Alcides came, but now Phoebus hath this task no longer; in such wise the Anvil of Tiryns stands ever before the gates, waiting to see if thou wilt come home with some fat morsel. And all the gods laugh at him with laughter unceasingly and most of all his own wife's mother when he brings from the car a great bull or a wild boar, carrying it by the hind foot struggling. With this sunning speech, goddess, doth he admonish thee: "Shoot at the evil wild beasts that mortals may call thee their helper even as they call me. Leave deer and hares to feed upon the hills. What harm could deer and hares do? It is boars which ravage the tilth of men and boars which ravage the plants; and oxen are a great bane to men: shoot also at those." So he spake and swiftly busied him about the mighty beast. For though beneath a Phrygian oak his flesh was deified, yet hath he not ceased from gluttony. Still hath he that belly wherewith he met Theiodamas at the plough.

σοὶ δ' Ἀμνισιάδες μὲν ὑπὸ ζεύγλῃφι λυθείσας
ψήχουσιν κεμάδας, παρὰ δέ σφισι πουλὺ νέμεσθαι
Ἥρης ἐκ λειμῶνος ἀμηςάμεναι φορέουσιν
165 ὠκύθοον τριπέτηλον, ὃ καὶ Διὸς ἵπποι ἔδονσιν:
ἐν καὶ χρυσεῖας ὑποληνίδας ἐπλήσαντο
ὔδατος, ὅφρ' ἐλάφοισι ποτὸν θυμάρμενον εἴη.
αὐτὴ δ' ἐς πατρὸς δόμον ἔρχεται: οἱ δέ σ' ἐφ' ἔδρην
πάντες ὁμῶς καλέουσι: σὺ δ' Ἀπόλλωνι παρίζεις.

[162] For thee the nymphs of Amnisus rub down the hinds loosed from the yoke, and from the mead of Hera they gather and carry for them to feed on much swift-springing clover, which also the horses of Zeus eat; and golden troughs they fill with water to be for the deer a pleasant draught. And thyself thou enterest thy Father's house, and all alike bid thee to a seat; but thou sittest beside Apollo.

170 ἡνίκα δ' αἱ νύμφαι σε χορῶ ἔνι κυκλώσσονται
ἀγχόθι πηγῶν Αἰγυπτίου Ἴωποιο
ἢ Πιτάνης 'καὶ γὰρ Πιτάνη σέθεν' ἢ ἐνὶ Λίμναις,
ἢ ἴνα, δαῖμον, Ἀλὰς Ἀραφηνίδας οἰκήσονσα
ἦλθες ἀπὸ Σκυθίης, ἀπὸ δ' εἵπας τέθμια Ταύρων,
175 μὴ νειὸν τημοῦτος ἐμαὶ βόες εἵνεκα μισθοῦ
τετράγυον τέμνοιεν ὑπ' ἄλλοτρίῳ ἀροτῇρι:
ἦ γάρ κεν γυαῖ τε καὶ αὐχένα κεκμηυῖαι [p. 76]
κόπρον ἔπι προγένοιντο, καὶ εἰ Στυμφαίιδες εἶεν
εἰναετιζόμεναι κεραελκέες, αἱ μέγ' ἄρισται
180 τέμνειν ὄλκα βαθεῖαν: ἐπεὶ θεὸς οὔ ποτ' ἐκεῖνον

ἦλθε παρ' Ἡέλιος καλὸν χορόν, ἀλλὰ θεῆται
δίφρον ἐπιστήσας, τὰ δὲ φάεα μηκύνονται.

[170] But when the nymphs encircle thee in the dance, near the springs of Egyptian Inopus or Pitane – for Pitane too is thine – or in Limnae or where, goddess, thou camest from Scythia to dwell, in Alae Araphenides, renouncing the rites of the Tauri, then may not my kine cleave a four-acred fallow field for a wage at the hand of an alien ploughman; else surely lame and weary of neck would they come to the byre, yea even were they of Stymphacaeon breed, nine years of age, drawing by the horns; which kine are far the best for cleaving a deep furrow; for the god Helios never passes by that beauteous dance, but stays his car to gaze upon the sight, and the lights of day are lengthened.

τίς δέ νύ τοι νήσων, ποῖον δ' ὄρος εὔαδε πλεῖστον,
τίς δὲ λιμὴν, ποίη δὲ πόλις ; τίνα δ' ἔξοχα νυμφέων
185 φίλαο, καὶ ποίας ἡρώϊδας ἔσχευς ἐταίρας ;
εἰπέ, θεή, σὺ μὲν ἄμμιν, ἐγὼ δ' ἑτέροισιν ἀείσω.
νήσων μὲν Δολίχη, πολίων δέ τοι εὔαδε Πέργη,
Τηγύετον δ' ὀρέων, λιμένες γε μὲν Εὐρίπιοιο.
ἔξοχα δ' ἀλλάων Γορτυνίδα φίλαο νύμφην,
190 ἔλλοφόνον Βριτόμαρτιν εὐσκοπον: ἥς ποτε Μίνως
πτοιοθεὶς ὑπ' ἔρωτι κατέδραμεν οὔρεα Κρήτης.
ἢ δ' ὅτε μὲν λασίησιν ὑπὸ δρυσὶ κρύπτετο νύμφη,
ἄλλοτε δ' εἰαμενῆσιν: ὁ δ' ἐννέα μῆνας ἐφοῖτα
παίπαλά τε κρημνούς τε καὶ οὐκ ἀνέπαυσε διωκτύν,
195 μέσφ' ὅτε μαρπτομένη καὶ δὴ σχεδὸν ἤλατο πόντον
πρηόνος ἐξ ὑπάτιοιο καὶ ἔνθορεν εἰς ἀλιήων
δίκτυα, τὰ σφ' ἐσάωσαν: ὅθεν μετέπειτα Κύδωνες
νύμφην μὲν Δίκτυναν, ὄρος δ' ὅθεν ἤλατο νύμφη
Δικταῖον καλέουσιν, ἀνεστήσαντο δὲ βωμοὺς
200 ἱερά τε ῥέζουσι: τὸ δὲ στέφος ἡματι κείνω
ἢ πίτυς ἢ σχῖνος, μύρτιοιο δὲ χεῖρες ἄθικτοι: [p. 78]
δὴ τότε γὰρ πέπλοισιν ἐνέσχετο μύρσινος ὄζος
τῆς κούρης, ὅτ' ἔφευγεν: ὅθεν μέγα χώσατο μύρτω.
Οὐπι ἄνασς' εὐῶπι φαεσφόρε, καὶ δὲ σὲ κείνγς
205 Κρηταεὲς καλέουσιν ἐπωνυμίην ἀπὸ νύμφης.

[183] Which now of islands, what hill finds most favour with thee? What haven? What city? Which of the nymphs dost thou love above the rest, and what heroines hast thou taken for thy companions? Say, goddess, thou to me, and I will sing thy saying to others. Of islands,

Doliche hath found favour with thee, of cities Perge, of hills Taygeton, the havens of Euripus. And beyond others thou lovest the nymph of Gortyn, Britomartis, slayer of stags, the goodly archer; for love of whom was Minos of old distraught and roamed the hills of Crete. And the nymph would hide herself now under the shaggy oaks and anon in the low meadows. And for nine months he roamed over crag and cliff and made not an end of pursuing, until, all but caught, she leapt into the sea from the top of a cliff and fell into the nets of fishermen which saved her. Whence in after days the Cydonians call the nymph the Lady of the Nets (Dictyna) and the hill whence the nymph leaped they call the hill of Nets (Dictaeon), and there they set up altars and do sacrifice. And the garland on that day is pine or mastich, but the hands touch not the myrtle. For when she was in flight, a myrtle branch became entangled in the maiden's robes; wherefore she was greatly angered against the myrtle. Upis, O Queen, fair-faced Bringer of Light, thee too the Cretans name after that nymph.

καὶ μὴν Κυρήνην ἐταρίσσαι, τῇ ποτ' ἔδωκας
αὐτὴ θηρητῆρε δύω κύνε, τοῖς ἐνὶ κούρη
Ὑψηὶς παρὰ τύμβον Ἰώλκιον ἔμμορ' ἀέθλου.
καὶ Κεφάλου ξανθὴν ἄλοχον Δηιονίδαο,
210 πότνια, σὴν ὁμόθηρον ἐθήκαο: καὶ δὲ σὲ φασὶ
καλὴν Ἀντίκλειαν ἴσον φαέεσσι φιλῆσαι
αἱ πρῶται θοὰ τόξα καὶ ἄμφ' ὥμοισι φαρέτρας
ιοδόκους ἐφόρησαν: ἀσίλλωτοι δέ φιν ὦμοι
δεξιτεροὶ καὶ γυμνὸς ἀεὶ παρεφαίνετο μαζός.
215 ἦνυσας δ' ἔτι πάγχυ ποδορρώρην Ἀταλάντην,
κούρην Ἰασίοιο συοκτόνον Ἀρκασίδαο,
καὶ ἐκυνηλασίην τε καὶ εὐστοχίην ἐδίδαξας.
οὐ μιν ἐπὶ κλητοὶ Καλυδωνίου ἀγρευτῆρες
μέμφονται κάπριοι: τὰ γὰρ σημῆια νίκης
220 Ἀρκαδίην εἰσηλθεν, ἔχει δ' ἔτι θηρὸς ὀδόντας:
οὐδὲ μὲν Ὑλαῖόν τε καὶ ἄφρονα Ῥοῖκον ἔολπα
οὐδέ περ ἐχθαίροντας ἐν Ἄιδι μωμήσασθαι
τοξότιν: οὐ γάρ σφιν λαγόνες συνεπιψεύσσονται,
τάων Μαιναλίῃ νᾶεν φόνῳ ἀκρώρεια.

[206] Yea and Cyrene thou madest thy comrade, to whom on a time thyself didst give two hunting dogs, with whom the maiden daughter of Hypseus beside the Iolcian tomb won the prize. And the fair-haired wife of Cephalus, son of Deioneus, O Lady, thou madest thy fellow in the chase; and fair Anticleia, they say, thou dist love even as thine own eyes. These were the first who wore the gallant bow and arrow-holding quivers on their shoulders; their right shoulders bore the quiver strap, and always the right breast showed bare. Further thou dist

greatly commend swift-footed Atalanta, the slayer of boars, daughter of Arcadian Iasius, and taught her hunting with dogs and good archery. They that were called to hunt the boar of Calydon find no fault with her; for the tokens of victory came into Arcadia which still holds the tusks of the beast. Nor do I deem that Hylaeus and foolish Rhoecus, for all their hate, in Hades slight her archery. For the loins, with whose blood the height of Maenalus flowed, will not abet the falsehood.

225 πότνια πολυμέλαθρε, πολύπολι, χαῖρε Χιτώνη

Μιλήτῳ ἐπίδημε· σὲ γὰρ ποιήσατο Νηλεὺς [p. 80]

ἡγεμόνην, ὅτε νηυσὶν ἀνήγετο Κεκροπίθην.

Χησιὰς Ἴμβρασίη πρωτόθρονε, σοὶ δ' Ἀγαμέμνων

πηδάλιον νηὸς σφετέρης ἐγκάτθετο νηῶ

230 μείλιον ἀπλοΐης, ὅτε οἱ κατέδησας ἀήτας,

Τευκρῶν ἡνίκα νῆες Ἀχαιίδες ἄστεα κήδειν

ἔπλεον ἄμφ' Ἑλένη Ῥαμνουσίδι θυμωθεῖσαι.

[225] Lady of many shrines, of many cities, hail! Goddess of the Tunic, sojourner in Miletus; for thee did Neleus make his Guide, when he put off with his ships from the land of Cecrops. Lady of Chesion and of Imbrasus, throned in the highest, to thee in thy shrine did Agamemnon dedicate the rudder of his ship, a charm against ill weather, when thou didst bind the winds for him, what time the Achaean ships sailed to vex the cities of the Teuceri, wroth for Rhamnusian Helen.

ἦ μὲν τοι Προϊτός γε δύω ἐκαθίσσατο νηούς,

ἄλλον μὲν Κορίης, ὅτι οἱ συνελέξαι κούρας

235 οὔρεα πλαζομένας Ἀζήνια, τὸν δ' ἐνὶ Λούσοις

ἡμέρη, οὔνεκα θυμὸν ἀπ' ἄγριον εἴλεο παίδων.

σοὶ καὶ Ἀμαζονίδες πολέμου ἐπιθυμήτειραι

ἔν ποτε παρραλίῃ Ἐφέσῳ βρέτας ἰδρύσαντο

φηγῶ ὑπὸ πρέμεφ, τέλεσεν δέ τοι ἱερὸν Ἰππώ:

240 αὐταὶ δ', Οὔπι ἄνασσα, περὶ πρύλιν ὠρχήσαντο

πρῶτα μὲν ἐν σακέεσσιν ἐνόπλιον, αὐθι δὲ κύκλω

στησάμεναι χορὸν εὐρύν: ὑπήεισαν δὲ λίγεια

λεπταλέον σύριγγες, ἵνα ῥήσσωσιν ὁμαρτῇ:

οὐ γάρ πω νέβρεια δι' ὀστέα τετρήναντο,

245 ἔργον' Ἀθηναίης ἐλάφω κακόν: ἔδραμε δ' ἡχῶ

Σάρδιας ἔς τε νομὸν Βερεκύνθιον. αἱ δὲ πόδεσσιν

οὔλα κατεκροτάλιζον, ἐπεγνόφεον δὲ φαρέτραι. [p. 82]

[233] For thee surely Proetus established two shrines, one of Artemis of Maidenhood for that thou didst gather for him his maiden daughters, when they were wandering over the Azanian hills; the other he founded in Lusa to Artemis the Gentle, because thou tookest from his daughters the spirit of wildness. For thee, too, the Amazons, whose mind is set on war, in Ephesus beside the sea established an image beneath an oak trunk, and Hippo performed a holy rite for thee, and they themselves, O Upis Queen, around the image danced a war-dance – first in shields and armour, and again in a circle arraying a spacious choir. And the loud pipes thereto piped shrill accompaniment, that they might foot the dance together (for not yet did they pierce the bones of the fawn, Athena's handiwork, a bane to the deer). And the echo reached unto Sardis and to the Bercynthian range. And they with their feet beat loudly and therewith their quivers rattled.

κεῖνο δέ τοι μετέπειτα περὶ βρέτας εὐρὸν θέμειλον
δωμήθη, τοῦ δ' οὔτε θεώτερον ὄψεται ἡὼς

250 οὐδ' ἀφνειότερον: ῥέα κεν Πυθῶνα παρέλθοι.

τῷ ῥα καὶ ἡλαίνων ἀλαπαζέμεν ἠπείλησε

Λύγδαμις ὕβριστής: ἐπὶ δὲ στρατὸν ἱππημολγῶν
ἤγαγε Κιμμερίων ψαμάθῳ ἴσον, οἳ ῥα παρ' αὐτὸν
κεκλιμένοι ναίουσι βοδὸς πόρον Ἰναχιώνης.

255 ἃ δειλὸς βασιλέων, ὅσον ἤλιτεν: οὐ γὰρ ἔμελλεν

οὔτ' αὐτὸς Σκυθίηνδε παλιμπετὲς οὔτε τις ἄλλος

ὅσσων ἐν λειμῶνι Καῦστρίῳ ἔσταν ἄμαζαι

[248] And afterwards around that image was raised a shrine of broad foundations. That it shall dawn behold nothing more divine, naught richer. Easily would it outdo Pytho. Wherefore in this madness insolent Lygdamis threatened that he would lay it waste, and brought against it a host of Cimmerians which milk mares, in number as the sand; who have their homes hard by the Straits of the cow, daughter of Inachus. Ah! foolish among kings, how greatly he sinned! For not destined to return again to Scythia was either he or any other of those whose wagons stood in the Caystrian plain; for thy shafts are ever more set as a defence before Ephesus.

νοστήσειν: Ἐφέσου γὰρ αἰεὶ τεὰ τόξα πρόκειται.

πότνια Μουνιχίη λιμενοσκόπε, χαῖρε Φεραίη.

260 μή τις ἀτιμήσῃ τὴν Ἄρτεμιν: οὐδὲ γὰρ Οἶνεϊ

βωμὸν ἀτιμήσαντι καλοὶ πόλιν ἦλθον ἀγῶνες:

μηδ' ἐλαφβολίην μηδ' εὐστοχίην ἐριδαίνειν:

οὐδὲ γὰρ Ἀτρεΐδης ὀλίγῳ ἔπι κόμπασε μισθῷ:

μηδέ τινα μνᾶσθαι τὴν παρθένον: οὐδὲ γὰρ Ὠτος,

265 οὐδὲ μὲν Ὠαρίων ἀγαθὸν γάμον ἐμνήστευσαν:

μηδὲ χορὸν φεύγειν ἐνιαύσιον: οὐδὲ γὰρ Ἴππῳ

ἀκλαυτεῖ περὶ βωμὸν ἀπείπατο κυκλώσασθαι:

χαῖρε μέγα κρείουσα καὶ εὐάντησον ἀοιδῇ.

[258] O Lady of Munychia, Watcher of Harbours, hail, Lady of Pherae! Let none disparage Artemis. For Oeneus dishonoured her altar and no pleasant struggles came upon his city. Nor let any content with her in shooting of stags or in archery. For the son of Atreus vaunted him not that he suffered small requital. Neither let any woo the Maiden; for not Otus, nor Orion wooed her to their own good. Nor let any shun the yearly dance; for not tearless to Hippo was her refusal to dance around the altar. Hail, great queen, and graciously greet my song.

HYMN IV. TO DELOS

εἰς Δῆλον

τὴν ἱερὴν, ὦ θυμέ, τίνα χρόνον ἢ πότ' ἀείσεις
δῆλον, Απόλλωνος κουροτρόφον ; ἤ μὲν ἅπασαι
Κυκλάδες, αἱ νήσων ἱερώταται εἰν ἀλλ' κεῖνται,
εὖθυμοι: δῆλος δ' ἐθέλει τὰ πρῶτα φέρεσθαι
5 ἐκ Μουσέων, ὅτι Φοῖβον ἀοιδάων μεδέοντα
λοῦσέ τε καὶ σπεύρωσε καὶ ὥς θεὸν ἤνεσε πρώτη.
ὥς Μοῦσαι τὸν ἀοιδὸν ὃ μὴ Πίμπλειαν ἀείσῃ
ἔχθουσιν, τὼς Φοῖβος ὅτις Δήλοιο λάθῃται.
Δήλῳ νῦν οἴμης ἀποδάσσομαι, ὥς ἂν Ἀπόλλων
10 Κύνθιος αἰνήσῃ με φίλης ἀλέγοντα τιθίνης.

[1] What time or when, O my soul, wilt thou sing of holy Delos, nurse of Apollo? Surely all the Cyclades most holy of the isles that lie in the sea, are goodly theme of song. But Delos would win the foremost guerdon from the Muses, since she it was that bathed Apollo, the lord of minstrels, and swaddled him, and was the first to accept him for a god. Even as the Muses abhor him who sings not of Pimpleia so Phoebus abhors him who forgets Delos. To Delos no will I give her share of song, so that Cynthian Apollo may praise me for taking thought of his dear nurse.

κεῖνγ δ' ἠνεμόεσσα καὶ ἄτροπος οἶά θ' ἀλιπλήξ
αἰθυίης καὶ μᾶλλον ἐπίδρομος ἥπερ ἵπποις
πόντῳ ἐνεστήρικται: ὃ δ' ἀμφὶ ἐπ' οὐλὺς ἐλίσσων
Ἰκαρίου πολλὴν ἀπομάσσεται ὕδατος ἄχνην:
15 τῷ σφε καὶ ἰχθυβολῆες ἀλίπλοοι ἐννάσσαντο.
ἀλλὰ οἱ οὐ νεμεσητὸν ἐνὶ πρώτῃσι λέγεσθαι,
ὁππότ' ἐς Ὠκεανόν τε καὶ ἐς Τιτηνίδα Τηθὺν
νῆσοι ἀολλίζονται, αἱ δ' ἔξαρχος ὁδεύει.
ἢ δ' ὀπιθεν Φοίνισσα μετ' ἵχνια Κύρνος ὀπηδεῖ [p. 86]
20 οὐκ ὀνοτὴ καὶ Μάκρις Ἀβαντιάς Ἑλλοπιῶν
Σαρδῶ θ' ἱμερόεσσα καὶ ἦν ἐπενήξατο Κύπρις
ἐξ ὕδατος τὰ πρῶτα, σαοὶ δέ μιν ἀντ' ἐπιβάθρων.
κεῖναι μὲν πύργοισι περισκεπέεσσιν ἐρυμναί,
δῆλος δ' Ἀπόλλωνι: τί δὲ στιβαρώτερον ἔρκος;
25 τείχεα μὲν καὶ λαῆς ὑπαὶ ῥιπῆς κε πέσοιεν

Στρυμονίου βορέαο: θεὸς δ' αἰὲ ἀστυφέλικτος:

Δῆλε φίλη, τοῖός σε βοηθός ἀμφιβέβηκεν.

[11] Wind-swept and stern is she set in the sea, and, wave-beaten as she is, is fitter haunt for gulls than course for horses. The sea, rolling greatly round her, casts off on her much spindrift of the Icarian water. Wherefore also sea-roaming fishermen have made her their home. But none need grudge that she be named among the first, whensoever unto Oceanus and unto Titan Tethys the islands gather and she ever leads the way. Behind her footsteps follow Phoenician Cyrrhus, no mean isle, and Abantian Macris of the Ellopian, and delectable Sardo, and the isle whereto Cyprus first swam from the water and for fee of her landing she keeps safe. They are strong by reason of sheltering towers, but Delos is strong by aid of Apollo. What defence is there more steadfast? Walls and stones may fall before the blast of Strymonian Boreas; but a god is unshaken for ever. Delos beloved, such is the champion that encompasses thee about!

εἰ δὲ λίην πολέες σε περιτροχόωσιν αἰοδαί,
ποίη ἐνιπλέξω σε; τί τοι θυμῆρες ἀκοῦσαι;
30 ἦ ὥς τὰ πρῶτιστα μέγας θεὸς οὔρεα θείνων
ἄορι τριγλώχινι, τό οἱ Τελχῖνες ἔτευξαν,
νήσους εἰναλίας εἰργάζετο, νέρθε δὲ πάσας
ἐκ νεάτων ὥχλισσε καὶ εἰσεκύλισε θαλάσση;
καὶ τὰς μὲν κατὰ βυσσόν, ἴν' ἠπείροιο λάθωνται,
35 πρυμνόθεν ἐρρίζωσε: δὲ δ' οὐκ ἔθλιψεν ἀνάγκη,
ἀλλ' ἄφετος πελάγεσσιν ἐπέπλεες, οὔνομα δ' ἦν σοι
Ἀστερίη τὸ παλαιόν, ἐπεὶ βαθὺν ἦλαο τάφρον
οὐρανόθεν φεύγουσα Διὸς γάμον ἀστέρι ἴση.
τόφρα μὲν οὔπω σοι χρυσέη ἐπεμίσγετο Λητώ,
40 τόφρα δ' ἔτ' Ἀστερίη σὺ καὶ οὐδέπω ἔκλεο Δῆλος:
πολλάκι σε Τροιζῆνος ἀπὸ ξανθοῦ πολίχνης [p. 88]
ἐρχόμενοι Ἐφύρηνδε Σαρωνικοῦ ἔνδοθι κόλπου
ναῦται ἐπεσκέψαντο, καὶ ἐξ Ἐφύρης ἀνιόωτες
οἱ μὲν ἔτ' οὐκ ἴδον αὖθι, σὺ δὲ στενωπὸν παρ' ὀξὺν
45 ἔδραμες Εὐρύπιοιο πόρον καναχηδὰ ρέοντος,
Χαλκιδικῆς δ' αὐτῆμαρ ἀνηναμένη ἀλὸς ὕδωρ
μέσφ' ἐς Ἀθηναίων προσενήξας Σούνιον ἄκρον
ἢ Χίον ἢ νήσοιο διάβροχον ὕδατι μαστὸν
παρθενίης ὁὔπω γὰρ ἔην Σάμος, ἥχι σε νύμφαι
50 γείτονες Ἀγκαίου Μυκαλησιίδες ἐξείνισσαν.

[28] Now if songs full many circle about thee, with what song shall I entwine thee? What is that which is pleasing unto thee to hear? Is it the tale how at the very first the mighty god smote the mountains with the three-forked sword which the Telchines fashioned for him, and wrought the islands in the sea, and from their lowest foundations lifted them all as with a lever and rolled them into the sea? And them in the depths he rooted from their foundations that they might forget the mainland. But no constraint afflicted thee, but free upon the open sea thou didst float; and thy name of old was Asteria, since like a star thou didst leap from heaven into the deep moat, fleeing wedlock with Zeus. Until then golden Leto consorted not with thee: then thou wert still Asteria and wert not yet called Delos. Oft-times did sailors coming from the town of fair-haired Troezen unto Ephyra within the Saronic gulf descry thee, and on their way back from Ephyra saw thee no more there, but thou hadst run to the swift straits of the narrow Euripus with its sounding stream. And the same day, turning thy back on the waters of the sea of Chalcis, thou didst swim to the Sunian headland of the Athenians or to Chios or to the wave-washed breast o the Maiden's Isle, not yet called Samos – where the nymphs of Mycalessos, neighbours of Ancaeus, entertained thee.

ἡνίκα δ' Ἀπόλλωνι γενέθλιον οὔδας ὑπέσχες,
τοῦτό τοι ἀντημοιβὸν ἀλίπλοοι οὔνομ' ἔθεντο,
οὔνεκεν οὐκέτ' ἄδηλος ἐπέπλεες, ἀλλ' ἐνὶ πόντου
κύμασιν Αἰγαίοιο ποδῶν ἐνεθήκαο ῥίζας.

[51] But when thou gavest thy soil to be birthplace of Apollo, seafaring men gave thee this name in exchange, since no more didst thou float obscure (adēlos) upon the water, but amid the waves of the Aegean sea did plant the roots of thy feet.

55 οὐδ' Ἥρην κοτέουσαν ὑπέτρεσας: ἡ μὲν ἀπάσαις
δεινὸν ἐπεβρωμᾶτο λεχωίσιν αἱ Διὶ παῖδας
ἐξέφερον, Λητοῖ δὲ διακριδόν, οὔνεκα μούνη
Ζηνὶ τεκεῖν ἡμελλε φιλαίτερον Ἄρεος υἷα.
τῷ ῥα καὶ αὐτὴ μὲν σκοπιὴν ἔχεν αἰθέρος εἶσω
60 σπερχομένη μέγα δὴ τι καὶ οὐ φατόν, εἶργε δὲ Λητῷ
τειρομένην ὠδίσι: δῶδε δὲ οἱ εἶατο φρουροὶ
γαῖαν ἐποπτεύοντες, ὁ μὲν πέδον ἠπείριοιο
ἥμενος ὑψηλῆς κορυφῆς ἐπὶ Θρήϊκος Αἴμου
θοῦρος Ἄρης ἐφύλασσε σὺν ἔντεσι, τῷ δὲ οἱ ἵππων
65 ἐπτάμυχον βορέαο παρὰ σπέος ἠϋλίζοντο: [p. 90]
ἡ δ' ἐπὶ νησάων ἐτέρῃ σκοπὸς εὐρειάων
ἦστο κόρη Θαύμαντος ἐπαΐξασα Μίμαντι.
ἐνθ' οἱ μὲν πολίεσσιν ὅσαις ἐπεβάλλετο Λητῷ
μῖμνον ἀπειλητῆρες, ἀπετρώπων δὲ δέχεσθαι.

70 φεῦγε μὲν Ἀρκαδίη, φεῦγεν δ' ὄρος ἱερὸν Αὐγῆς
Παρθένιον, φεῦγεν δ' ὁ γέρων μετόπισθε Φενειός.
φεῦγε δ' ὅλη Πελοπιῆς ὅση παρακέκλιται Ἴσθμῳ,
ἔμπλην Αἰγιαλοῦ τε καὶ Ἄργεος· οὐ γὰρ ἐκεῖνας
ἀτραπιτοὺς ἐπάτησεν, ἐπεὶ λάχεν Ἴναχον Ἥρη.
75 φεῦγε καὶ Ἀονίη τὸν ἕνα δρόμον, αἱ δ' ἐφέποντο
Δίρκη τε Στροφίη τε μελαμψήφιδος ἔχουσαι
Ἴσμηνοῦ χέρα πατρός, ὁ δ' εἶπετο πολλὸν ὀπισθεν
Ἀσωπὸς βαρύγουνος, ἐπεὶ πεπάλακτο κεραυνῷ.
ἦ δ' ὑποδινηθεῖσα χοροῦ ἀπεπαύσατο νύμφη
80 αὐτόχθων Μελίη καὶ ὑπόγλοον ἔσχε παρειήν
ἥλικος ἀσθμαίνουσα περὶ δρυός, ὡς ἶδε χαίτην
σειομένην Ἑλικῶνος, ἐμαὶ θεαί, εἵπατε Μοῦσαι,
ἦ ῥ' ἔτεδὸν ἐγένοντο τότε δρύες ἡνίκα Νύμφαι;
νύμφαι μὲν χαίρουσιν, ὅτε δρύας ὄμβρος ἀέξει,
85 νύμφαι δ' αὖ κλαίουσιν, ὅτε δρυσὶν οὐκέτι φύλλα.
ταῖς μὲν ἔτ' Ἀπόλλων ὑποκόλπιος αἰνὰ χολώθη, [p. 92]
φθέγγατο δ' οὐκ ἀτέλεστον ἀπειλήσας ἐπὶ Θήβῃ:
‘Θήβη, τίπτε τάλαινα τὸν αὐτίκα πότμον ἐλέγχεις;
μήπω μή μ' ἀέκοντα βιάζεο μαντεύεσθαι.
90 οὐπω μοι Πυθῶνι μέλει τριποδήγιος ἔδρη,
οὐδέ τί πω τέθνηκεν ὄφιν μέγας, ἀλλ' ἔτι κεῖνο
θηρίον αἰνογένειον ἀπὸ Πλειστοῖο καθέρπον
Παρνησὸν νιφόεντα περιστέφει ἐννέα κύκλοις:
ἀλλ' ἔμπης ἐρέω τι τομώτερον ἢ ἀπὸ δάφνης.
95 φεῦγε πρόσω· ταχινός σε κιχήσομαι αἵματι λούσων
τόξον ἐμόν· σὺ δὲ τέκνα κακογλώσσοιο γυναικὸς
ἔλλαχες. οὐ σύ γ' ἐμεῖο φίλη τροφὸς οὐδὲ Κιθαιρῶν
ἔσσεται· εὐαγέων δὲ καὶ εὐαγέεσσι μελοίμην.’
ὥς ἄρ' ἔφη. Λητὼ δὲ μετὰτροπος αὐτὶς ἐχώρει.
100 ἀλλ' ὅτ' Ἀχαιάδες μιν ἀπηρνῆσαντο πόλῃς
ἐρχομένην, Ἑλίκη τε Ποσειδάωνος ἑταίρη
Βοῦρρά τε Δεξαμενοῖο βοόστασις Οἰκιάδαο,
ἄψ δ' ἐπὶ Θεσσαλίην πόδας ἔτρεπε, φεῦγε δ' Ἄναυρος
καὶ μεγάλη Λάρισα καὶ αἱ Χειρωνίδες ἄκραι,

[55] And thou didst not tremble before the anger of Hera, who murmured terribly against all child-bearing women that bare children to Zeus, but especially against Leto, for that she only was to bear to Zeus a son dearer even than Ares. Wherefore also she herself kept watch within the sky, angered in her heart greatly and beyond telling, and she prevented Leto who was holden in the pangs of childbirth. And she had two look-outs set to keep watch upon the earth. The space of the continent did bold Ares watch, sitting armed on the high top of Thracian Haemus, and his horses were stalled by the seven-chambered cave of Boreas. And the other kept watch over the far-flung islands, even the daughter of Thaumas seated on Mimas, whither she had sped. There they sat and threatened all the cities which Leto approached and prevented them from receiving her. Fled Arcadia, fled Auge's holy hill Parthenium, fled after her aged Pheneius, fled all the land of Pelops that lies beside the Isthmus, save only Aegialos and Argos. For on those ways she set not her feet, since Inachus belonged unto Hera. Fled, too, Aonia δὲ on the same course, and Dirce and Strophia, holding the hands of their sire, dark-pebbled Ismenus; far behind followed Asopus, heavy-kneed, for he was marred by a thunderbolt. And the earth-born nymph Melia wheeled about thereat and ceased from the dance and her cheek paled as she panted for her coeval oak, when she saw the locks of Helicon tremble. Goddesses mine, ye Muses, say did the oaks come into being at the same time as the Nymphs? The nymphs rejoice when the rain makes the oaks grow; and again the Nymphs weep when there are no longer leaves upon the oaks. And Apollo, yet in his mother's womb, was sore angered against them and he uttered against Thebe no ineffectual threat: "Thebe, wherefore, wretched one, dost thou ask the doom that shall be thine anon? Force me not yet to prophesy against my will. Not yet is the tripod seat at Pytho my care; not yet is the great serpent dead, but still that beast of awful jaws, creeping down from Pleistus, wreathes snowy Parnassus with his nine coils. Nevertheless I will speak unto thee a word more clear than shall be spoken from laurel branch.. Flee on! Swiftly shall I overtake thee and wash my bow in blood. Thou hast in thy keeping the children of a slanderous woman. Not thou shalt be my dear nurse, nor Cithaeron. Pure am I and may I be the care of them that are pure." So he spake. And Leto turned and went back. But when the Achaean cities refused her as she came – Helice, the companion of Poseidon, and Bura, the steading of Dexamenus, the son of Oeceus – she turned her feet back to Thessaly. And Anaurus fled and great Larisa and the cliffs of Cheiron; fled, too, Peneius, coiling through Tempe.

Ἥρη, σοὶ δ' ἔτι τῆμος ἀνηλεὲς ἦτορ ἔκειτο
οὐδὲ κατεκλάσθης τε καὶ ὄκτισας, ἥνικα πῆχεις
ἀμφοτέρους ὀρέγουσα μάτην ἐφθέγξατο τοῖα [p. 94]
'Νύμφαι Θεσσαλίδες, ποταμοῦ γένος, εἵπατε πατρὶ
110 κοιμῆσαι μέγα χεῦμα: περιπλέξασθε γενεῖω
λίσσόμεναι τὰ Ζηνὸς ἐν ὕδατι τέκνα τεκέσθαι.
Πηνειὲ Φθιώτα, τί νῦν ἀνέμοισιν ἐρίζεις;

ὦ πάτερ, οὐ μὴν ἵππον ἀέθλιον ἀμφιβέβηκας.
ἦ ῥά τοι ὦδ' αἰεὶ ταχινοὶ πόδες, ἦ ἐπ' ἐμεῖο
115 μοῦνοι ἐλαφρίζουσι, πεποίησαι δὲ πέτεσθαι
σήμερον ἐξαπίνης;” ὁ δ' ἀνήκοος, “ὦ ἐμὸν ἄχθος,
ποῖ σε φέρω; μέλεοι γὰρ ἀπειρήκασι τένοντες.
Πήλιον ὦ Φιλύρης νυμφήιον, ἀλλὰ σὺ μεῖνον,
μεῖνον, ἐπεὶ καὶ θῆρες ἐν οὖρεσι πολλάκι σείο
120 ὠμοτόκους ὠδῖνας ἀπηρεΐσαντο λέαιναι.’
τὴν δ' ἄρα καὶ Πηνειὸς ἀμείβετο δάκρυα λείβων
‘Λητοῖ, Ἀναγκαίη μεγάλη θεός. οὐ γὰρ ἔγωγε
πότνια σὰς ὠδῖνας ἀναίνομαι: οἶδα καὶ ἄλλας
λουσαμένας ἀπ' ἐμεῖο λεχωίδας: ἀλλὰ μοι Ἥρη
125 δαψιλὲς ἠπέιλησεν. ἀπαύγασαι, οἷος ἔφεδρος
οὖρεος ἐξ ὑπάτου σκοπιὴν ἔχει, ὅς κέ με ῥεῖα
βυσσόθεν ἐξερύσειε. τί μήσομαι; ἦ ἀπολῆσθαι
ἡδύ τί τοι Πηνειόν; ἴτω πεπρωμένον ἦμαρ:
τλήσομαι εἵνεκα σείο καὶ εἰ μέλλοιμι ῥόαων
130 διψαλέην ἄμπωτιν ἔχων αἰώνιον ἔρρειν
καὶ μόνος ἐν ποταμοῖσιν ἀτιμότατος καλέεσθαι.
ἡνίδ' ἐγώ: τί περισσά; κάλει μόνον Εἰλήθυιαν.’
εἶπε καὶ ἠρώησε μέμαν ῥόον. ἀλλὰ οἱ Ἄρης
Παγγαίου προθέλυμνα καρήατα μέλλεν ἀείρας
135 ἐμβαλέειν δίνησιν, ἀποκρύψαι δὲ ῥέεθρα: [p. 96]
ὑπόθε δ' ἐσμαράγησε καὶ ἀσπίδα τύψεν ἀκωκῇ
δούρατος: ἦ δ' ἐλέλιξεν ἐνόπλιον: ἔτρεμε δ' Ὀσσης
οὖρεα καὶ πεδῖον Κραννώνιον αἶ τε δυσσεῖς
ἐσχατιαὶ Πίνδοιο, φόβῳ δ' ὠρχήσατο πᾶσα
140 Θεσσαλίη: τοῖος γὰρ ἀπ' ἀσπίδος ἔβρεμεν ἥχος.
ὥς δ' ὁπότε Αἰτναίου ὄρεος πυρὶ τυφομένοιο
σεύονται μυχὰ πάντα κατουδαίοιο γίγαντος
εἰς ἑτέρεν Βριαρήος ἐπωμίδα κινυμένοιο,
θερμάστραι τε βρέμουσιν ὑφ' Ἡφαίστοιο πυράγρης
145 ἔργα θ' ὁμοῦ, δεινὸν δὲ πυρίκμητοῖ τε λέβητες
καὶ τρίποδες πίπτοντες ἐπ' ἀλλήλοισι ἰαχεῦσι:
τῆμος ἔγεντ' ἄραβος σάκεος τόσος εὐκύκλειο.

Πηνειὸς δ' οὐκ αὖτις ἐχάζετο, μίμνε δ' ὁμοίως
καρτερὸς ὡς τὰ πρῶτα, θοὰς δ' ἐστήσατο δίνας,
150 εἰσόκε οἱ Κοιῆς ἐκέκλετο 'σῶζεο χαίρων,
σῶζεο: μὴ σύ γ' ἐμεῖο πάθῃς κακὸν εἵνεκα τῆσδε
ἀντ' ἐλεημοσύνης, χάριτος δέ τοι ἔσσειτ' ἀμοιβή.'

[106] But thy heart, Hera, was even then still pitiless and thou wert not broken down nor didst have compassion, when she stretched forth both her arms and spake in vain: "Ye nymphs of Thessaly, offspring of a river, tell your sire to hush his great stream. Entwine your hands about his beard and entreat him that the children of Zeus be born in his waters. Phthiotian Peneius, why dost thou now vie with the winds? O sire, thou dost not bestride a racing horse. Are they feet always thus swift, or are they swift only for me, and hast thou today been suddenly made to fly?" But he heard her not. "O burden mine, whither shall I carry thee? The hapless sinews of my feet are outworn. O Pelion, bridal chamber of Philyra, do thou stay, O stay, since on thy hills even the wild lionesses oftentimes lay down their travail of untimely birth." Then shedding tears, Peneius answered her: "Leto, Necessity is a great goddess. It is not I who refuse, O Lady, they travail; for I know of others who have washed the soilure of birth in me – but Hera hath largely threatened me. Behold what manner of watcher keeps vigil on the mountain top, who would lightly drag me forth from the depths. What shall I devise? Or is it a pleasant thing to thee that Peneius should perish? Let my destined day take its course. I will endure for thy sake, even if I must wander evermore with ebbing flood and thirsty, and alone be called of least honour among rivers. Here am I! What needeth more? Do thou but call upon Eileithyia." He spake and stayed his great stream. But Ares was about to lift the peaks of Pangaeum from their base and hurl them in his eddying waters and hide his streams. And from on high he made a din as of thunder and smote his shield with the point of his spear, and it rang with a warlike noise. And the hills of Ossa trembled and the plain of Crannon, and the windswept skirts of Pindus, and all Thessaly danced for fear: such echoing din rang from his shield. And even as when the mount Aetna smoulders with fire and all its secret depths are shaken as the giant under earth, even Briares, shifts to his other shoulder, and with the tongs of Hephaestus roar furnaces and handiwork withal; and firewrought basins and tripods ring terribly as the fall one upon the other: such in that hour was the rattle of the fair-rounded shield. But Peneius retired not back, but abode his ground, steadfast even as before, and stayed his swift-eddying streams, until the daughter of Coeüs called to him: "Save thyself, farewell! Save thyself; do not for my sake suffer evil for this thy compassion; thy favour shall be rewarded."

ἧ καὶ πολλὰ πάροιθεν ἐπεὶ κάμεν ἔστιχε νήσους
εἰναλίας: αἱ δ' οὗ μιν ἐπερχομένην ἐδέχοντο,
155 οὐ λιπαρὸν νήεσσιν Ἐχινάδες ὄρμον ἔχουσαι,
οὐδ' ἦτις Κέρκυρα φιλοξεινωτάτη ἄλλων,
Ἴρις ἐπεὶ πάσηςιν ἐφ' ὑψηλοῖο Μίμαντος

σπερχομένη μάλα πολλὸν ἀπέτραπεν· αἱ δ' ὕπ' ὁμοκλήs
 παυσυδίῃ φοβέοντο κατὰ ῥόον ἦντινα τέτμοι. [p. 98]
 160 ὠγυγίῃν δῆπειτα Κόων, Μεροπηίδα νῆσον,
 ἴκετο, Χαλκιόπης ἱερὸν μυχὸν ἡρώϊνης.
 ἀλλὰ ἐ παιδὸς ἔρυκεν ἔπος τόδε ‘μὴ σύ γε, μήτερ,
 τῇ με τέκοις. οὗτ' οὖν ἐπιμέμφομαι οὐδὲ μεγαίρω
 νῆσον, ἐπεὶ λιπαρὴ τε καὶ εὖβοτος, εἴ νύ τις ἄλλη·
 165 ἀλλὰ οἱ ἐκ Μοιρέων τις ὀφειλόμενος θεὸς ἄλλος
 ἐστί, Σαωτήρων ὕπατον γένος· ᾧ ὑπὸ μίτρην
 ἵζεται οὐκ ἀέκουσα Μακηδόνι κοιρανέεσθαι
 ἀμφοτέρῃ μεσόγεια καὶ αἱ πελάγεςσι κάθηνται,
 μέχρις ὅπου περάτη τε καὶ ὀππόθεν ὠκέες ἵπποι
 170 ἠέλιον φορέουσιν· ὁ δ' εἴσεται ἦθεα πατρός.

[153] So she spake and after much toil came unto the isles of the sea. But they received her not when she came – not the Echinades with their smooth anchorage for ships, not Cercyra which is of all other islands most hospitable, since Iris on lofty Mimas was wroth with them all and utterly prevented them. And at her rebuke they fled all together, every one that she came to, along the waters. Then she came unto primeval Cos, the isle of Merops, the holy retreat of the heroine Chalciope, but the word of her son restrained her: “Bear me not, mother, here. I blame not the island nor have any grudge, since a bright isle it is and rich in pasture as any other. But there is due to her from the Fates another god, the most high lineage of the Saviours; beneath whose crown shall come – not loth to be ruled by a Macedonian – both continents and the lands which are set in the sea, far as where the end of the earth is and again whence his swift horses carry the sun. And he shall know the ways of his sire.

καὶ νύ ποτε ξυνός τις ἐλεύσεται ἄμμιν ἄεθλος
 ὕστερον, ὀππότε ἂν οἱ μὲν ἐφ' Ἑλλήνεσσι μάχαιραν
 βαρβαρικὴν καὶ Κελτὸν ἀναστήσαντες Ἄρηα
 ὀνίγνοι Τιτῆνες ἀφ' ἐσπέρου ἐσχατόωντος
 175 ῥώσωνται νιφάδεσσιν ἐοικότες ἢ ἰσάριθμοι
 τεύρεσιν, ἠνίκα πλεῖστα κατ' ἡέρα βουκολέονται,
 φρούρια καὶ [κῶμαι Λοκρῶν καὶ Δελφίδες ἄκραι]
 καὶ πεδία Κρισαῖα καὶ ἠπεῖροι [ο φάραγγες]
 ἀμφιπεριστείνωνται, ἴδωσι δὲ πίονα καπνὸν
 180 γείτονος αἰθομένοιο, καὶ οὐκέτι μοῦνον ἀκουῆ, [p. 100]
 ἀλλ' ἤδη παρὰ νηὸν ἀπαυγάζονται φάλαγγας
 δυσμενέων, ἥδη δὲ παρὰ τριπόδεσσιν ἐμεῖο

φάσγανα καὶ ζωστήρας ἀναιδέας ἐχθομένας τε
ἀσπίδας, αἱ Γαλάτησι κακὴν ὁδὸν ἄφρονι φύλῳ
185 στήσονται: τέων αἱ μὲν ἐμοὶ γέρας, αἱ δ' ἐπὶ Νείλῳ
ἐν πυρὶ τοῦς φορέοντας ἀποπνεύσαντας ἰδοῦσαι
κεῖσονται βασιλῆος ἀέθλια πολλὰ καμόντος.
ἐσσόμενε Πτολεμαῖε, τά τοι μαντήια φαίνω.
αἰνήσεις μέγα δὴ τι τὸν εἰσέτι γαστέρι μάντιν
190 ὕστερον ἥματα πάντα. σὺ δὲ ξυμβάλλεο, μήτερ:

[171] “Yea and one day hereafter thee shall come upon us a common struggle, when the Titans of a later day shall rouse up against the Hellenes barbarian sword and Celtic war, and from the furthest West rush on like snowflakes and in number as the stars when they flock most thickly in the sky; forts too (and the villages of the Locrians and Delphian heights) and Crisaean plains and (glens of the mainland) be thronged about and around, and shall behold the rich smoke of their burning neighbour, and no longer by hearsay only; but already beside the temple behold the ranks of the foemen, and already beside my tripods the swords and cruel belts and hateful shields, which shall cause an evil journey to the foolish tribe of the Galatians. Of these shields some shall be my guerdon; others, when they have seen the wearers perish amid fire, shall be set by the banks of Nile to be the prizes of a king who laboured much. O Ptolemy who art to be, these prophecies I declare for thee. Greatly shalt thou praise in all the days to be him that prophesied while yet in his mother’s womb.

ἔστι διειδομένη τις ἐν ὕδατι νήσος ἀραιή,
πλαζομένη πελάγεσσι: πόδες δέ οἱ οὐχ ἐνὶ χώρῳ,
ἀλλὰ παλμροίη ἐπινήχεται ἀνθρώκος ὥς,
ἐνθα νότος, ἐνθ' εὖρος, ὅπη φορήσι θάλασσα.
195 τῇ με φέροις: κείνην γὰρ ἐλεύσεαι εἰς ἐθέλουσαν.’

[191] “But mark thou, mother: there is to be seen in the water a tiny island, wandering over the seas. Her feet abide not in one place, but on the tide she swims even as stalks of asphodel, where the South wind or the East wind blows, withersoever the sea carried her. Thither do thou carry me. For she shall welcome thy coming.”

αἱ μὲν τόσσα λέγοντος ἀπέτρεχον εἰν ἅλιν νῆσοι:
Ἀστερίη φιλόμολπε, σὺ δ' Εὐβοίηθε κατήεις,
Κυκλάδας ὀψομένη περιηγέας, οὗ τι παλαιόν,
ἀλλ' ἔτι τοι μετόπισθε Γεραίστιον εἶπετο φῶκος:

τλήμων· ὑπ' ὠδίνεσσι βαρυνομένην ὀρόωσα:

“Ἥρη, τοῦτό με ῥέξον ὅ τοι φίλον: οὐ γὰρ ἀπειλὰς
ὑμετέρας ἐφύλαξα: πέρα, πέρα εἰς ἐμὲ Λητοῖ.” [p. 102]

[196] When he had spoken thus much, the other islands in the sea ran away. But thou, Asteria, lover of song, didst come down from Euboea to visit the round Cyclades – not long ago, but still behind thee trailed the sea-weed of Geraestus . . . (lacuna) since they heart was kindled, seeing the unhappy lady in the grievous pangs of birth: “Hera, do to me what thou wilt. For I heed not thy threats. Cross, cross over, Leto, unto me.”

205 ἔννεπες: ἡ δ' ἀρητὸν ἄλης ἀπεπαύσατο λυγρῆς,

ἔξετο δ' Ἰνωποῖο παρὰ ῥόον, ὅντε βάθιστον

γαῖα τότε ἑξανήσιν, ὅτε πλήθοντι ῥέεθρον

Νεῖλος ἀπὸ κρημνοῖο κατέρχεται Αἰθιοπῆος:

λύσατο δὲ ζώνην, ἀπὸ δ' ἐκλίθη ἔμπαλιν ὤμοις

210 φοίνικος ποτὶ πρέμνον ἀμηχανίης ὑπὸ λυγρῆς

τειρομένη: νότιος δὲ διὰ χροὸς ἔρρεεν ἰδρώς.

εἶπε δ' ἄλυσθμαίνουσα ‘τί μητέρα, κοῦρε, βαρύνεις;

αὕτη τοι, φίλε, νῆσος ἐπιπλώουσα θαλάσση.

γείνεο, γείνεο, κοῦρε, καὶ ἥπιος ἔξιθι κόλπου.’

215 νύμφα Διὸς βαρύθυμε, σὺ δ' οὐκ ἄρ' ἔμελλες ἄπυστος

δὴν ἔμεναι: τοίη σε προσέδραμεν ἀγγελιώτις,

εἶπε δ' ἔτ' ἀσθμαίνουσα, φόβῳ δ' ἀνεμίσγετο μῦθος,

“Ἥρη τιμηέσσα, πολὺ προὔχουσα θεάων

σὴ μὲν ἐγώ, σὰ δὲ πάντα, σὺ δὲ κρείουσα κάθησαι

220 γνησίῃ Οὐλύμποιο, καὶ οὐ χέρα δείδιμεν ἄλλην

θηλυτέρην, σὺ δ', ἄνασσα, τὸν αἴτιον εἶσαι ὀργῆς.

Λητώ τοι μήτηρ ἀναλύεται ἔνδοθι νήσου.

ἄλλαι μὲν πᾶσαι μιν ἀπέστυγον οὐδ' ἐδέχοντο:

Ἀστερίῃ δ' ὀνομαστὶ παρερχομένην ἐκάλεσσαν,

225 Ἀστερίῃ, πόντοιο κακὸν σάρον: οἶσθα καὶ αὐτή.

ἀλλά, φίλη, δύνασαι γάρ, ἀμύνειν, πότνια, δούλοις

ὑμετέροις, οἳ σεῖο πέδον πατέουσιν ἐφετμή.’

[205] So didst thou speak, and she gladly ceased from her grievous wandering and sat by the stream of Inopus, which the earth sends forth in deepest flood at the season when the Nile comes down in full torrent from the Aethiopian steep. And she loosed her girdle and leaned back her shoulders against the trunk of a palm-tree, oppressed by the grievous distress, and

the sweat poured over her flesh like rain. And she spake in her weakness: “Why, child, dost thou weigh down thy mother? There, dear child, is thine island floating on the sea. Be born, be born, my child, and gently issue from the womb.” O Spouse of Zeus, Lady of heavy anger, thou wert not to be for long without tidings thereof: so swift a messenger hastened to thee. And, still breathing heavily, she spake – and her speech was mingled with fear: “Honoured Hera, of goddesses most excellent far, thine am I, all things are thine, and thou sittest authentic queen of Olympus, and we fear no other female hand; and thou, O Queen wilt know who is the cause of thine anger. Leto is undoing her girdle within an island. All the others spurned her and received her not; but Asteria called her by name as she was passing by – Asteria that evil scum of the sea: thou knowest it thyself. But dear lady, - for thou canst – defend thy servants who tread the earth at thy behest.”

ἦ καὶ ὑπὸ χρύσειον ἐδέθλιον ἴζε κύων ὦς,
Ἀρτέμιδος ἥτις τε, θοῆς ὅτε παύσεται ἄγρης,
230 ἴζει θηρήτειρα παρ' ἵχνεσιν, οὐατα δ' αὐτῆς
ὀρθὰ μάλ', αἰὲν ἐτοῖμα θεῆς ὑποδέχθαι ὁμοκλήν:
τῇ ἱκέλῃ Θαύμαντος ὑπὸ θρόνον ἴζετο κούρη.
κεῖνη δ' οὐδέποτε σφετέρης ἐπιλήθεται ἔδρης,
οὐδ' ὅτε οἱ ληθαῖον ἐπὶ πετρὸν ὕπνος ἐρείσῃ, [p. 104]
235 ἀλλ' αὐτοῦ μέγαλοιο ποτὶ γλαγχῖνα θρόνοιο
τυτθὸν ἀποκλίναςα καρήατα λέχριος εὐδῇ.
οὐδέ ποτε ζώνην ἀναλύεται οὐδὲ ταχείας
ἐνδρομίδας, μὴ οἷ τι καὶ αἰφνίδιον ἔπος εἴπῃ
δεσπότις. ἡ δ' ἀλεγεινὸν ἀλαστήσασα προσηύδα
240 ‘οὔτῳ νῦν, ὦ Ζηνὸς ὀνειδέα, καὶ γαμέοισθε
λάθρια καὶ τίκτοιτε κεκρυμμένα, μηδ' ὅθι δειλαὶ
δυστοκέες μογέουσιν ἀλετρίδες, ἀλλ' ὅθι φῶκαι
εἰνάλῃαι τίκτουςιν, ἐνὶ σπιλάδεσσιν ἐρήμοις.
Ἀστερίῃ δ' οὐδέν τι βαρύνομαι εἵνεκα τῆσδε
245 ἀμπλακίης, οὐδ' ἔστιν ὅπως ἀποθύμια ρέξω,
τόσσα δέοι μάλα γάρ τε κακῶς ἐχαρίσσατο Λητοῖ:
ἀλλὰ μιν ἔκπαγλόν τι σεβίζομαι, οὔνεκ' ἐμεῖο
δέμνιον οὐκ ἐπάτησε, Διὸς δ' ἀνθεΐλετο πόντον.’

[228] So she spake and seated her beside the golden throne, even as a hunting hound of Artemis, which, when it hath ceased from the swift chase, sitteth by her feet, and its ears are erect, ever ready to receive the call of the goddess. Like thereto the daughter of Thaumias sat beside her throne. And she never forgetteth her seat, not even when sleep lays upon her his forgetful wing, but here by the edge of the great throne with head a little bent aslant she

sleeps. Never does she unloose her girdle or her swift hunting-boots lest her mistress give her some sudden command. And Hera was grievously angered and spake to her: “So now, O shameful creatures of Zeus, may ye all wed in secret and bring forth in darkness, not even where the poor mill-women bring forth in difficult labour, but where the seals of the sea bring forth, amid the desolate rocks. But against Asteria am I no wise angered for this sin, nor can I do to her so unkindly as I should – for very wrongly has she done a favour to Leto. Howbeit I honour her exceedingly for that she did not desecrate my bed, but instead of Zeus preferred the sea.”

ἡ μὲν ἔφη: κύκνοι δὲ θεοῦ μέλποντες ἀοιδοὶ

250 Μηρόνιον Πακτωλὸν ἐκυκλώσαντο λιπόντες

ἑβδομάκις περὶ Δῆλον, ἐπήεισαν δὲ λοχεΐη

Μουσάων ὄρνιθες, ἀοιδότατοι πετεηνῶν:

ἔνθεν ὁ παῖς τοσσάσδε λύρῃ ἐνεδήσατο χορδὰς

ὔστερον, ὅσσάκι κύκνοι ἐπ’ ὠδίνεσσιν ᾄεισαν.

255 ὄγδοον οὐκέτ’ ᾄεισαν, ὁ δ’ ἔκθορεν, αἱ δ’ ἐπὶ μακρὸν

νύμφαι Δηλιάδες, ποταμοῦ γένος ἀρχαίοιο,

εἶπαν Ἐλειθυίης ἱερὸν μέλος, αὐτίκα δ’ αἰθὴρ

χάλκεος ἀντήχησε διαπρυσίην ὀλολυγὴν,

οὐδ’ Ἥρη νεμέσησεν, ἐπεὶ χόλον ἐξέλετο Ζεὺς.

260 χρύσεά τοι τότε πάντα θεμεΐλια γαίνετο, Δῆλῃ,

χρυσῷ δὲ τροχόεσσα πανήμερος ἔρρεε λίμνη,

χρύσειον δ’ ἐκόμησε γενέθλιον ἔρνος ἐλαίης,

χρυσῷ δὲ πλήμυρε βαθὺς Ἴνωπὸς ἐλιχθεΐς. [p. 106]

[249] She spake: and with music the swans, the gods’ own minstrels, left Maeonian Pactolus and circled seven times round Delos, and sang over the bed of child-birth, the Muses’ birds, most musical of all birds that fly. Hence that child in after days strung the lyre with just so many strings – seven strings, since seven times the swans sang over the pangs of birth. No eight time sang they: ere that the child leapt forth and the nymphs of Delos, offspring of an ancient river, sang with far-sounding voice the holy chant of Eileithyia. And straightway the brazen sky echoed back the far-reaching chant and Hera grudged it not, because Zeus had taken away her anger. In that hour, O Delos, all thy foundations became of gold: with gold thy round lake flowed all day, and golden foliage thy natal olive-tree put forth and with gold flowed coiled Inopus in deep flood.

αὐτὴ δὲ χρυσέοιο ἀπ’ οὔδεος εἴλεο παῖδα,

265 ἐν δ’ ἐβάλευ κόλποισιν, ἔπος δ’ ἐφθέγγαο τοῖον:

‘ὦ μεγάλη πολὺβωμε πολὺπτολι πολλὰ φέρουσα,

πίονες ἡπειροὶ τε καὶ αἱ περιναίετε νῆσοι:

αὐτὴ ἐγὼ τοιήδε, δυσήροτος, ἀλλ' ἀπ' ἐμεῖο
Δήλιος Απόλλων κεκλήσεται, οὐδέ τις ἄλλη
270 γαῖάνων τοσσόνδε θεῶ πεφιλῆσεται ἄλλω,
οὐ Κερχνίς κρείοντι Ποσειδάωνι Λεχαίῳ,
οὐ πάγος Ἑρμείη Κυλλήνιος, οὐ Διὶ Κρήτη,
ὥς ἐγὼ Ἀπόλλωνι: καὶ ἔσσομαι οὐκέτι πλαγκτή.'
ὦδε σὺ μὲν κατέλεξας: ὁ δὲ γλυκὺν ἔσπασε μαζόν.

[264] And thou thyself didst take up the child from the golden earth and lay him in thy lap and thou spakest saying: "O mighty and of many altars and many cities, bounteous earth! Rich continents and ye islands set around lo! I am as thou see'st – hard of tillage; yet from me shall Apollo be called 'Of Delos', and none other among all lands shall be so beloved by any other god: not Cerchnis so loved by Poseidon, lord of Lechaeum, not Cyllene's hill by Hermes, not Crete by Zeus, as I by Apollo; and I shall no more be a wandering isle." Thus didst thou speak and the child drew the sweet breast.

275 τῷ καὶ νησάων ἀγιοτάτῃ ἐξέτι κείνου
κλήξῃ, Απόλλωνος κουροτρόφος: οὐδέ σ' Ἐνυῶ
οὐδ' Αἴδης οὐδ' ἵπποι ἐπιστεῖβουσιν Ἄρης:
ἀλλὰ τοι ἀμφιετῆς δεκατηφόροι αἰὲν ἀπαρχαὶ
πέμπονται, πᾶσαι δὲ χοροὺς ἀνάγουσι πόλῃες,
280 αἶ τε πρὸς ἠοίην αἶ θ' ἔσπερον αἶ τ' ἀνὰ μέσσην
κλήρονς ἐστήσαντο, καὶ οἱ καθύπερθε βορείης
οἰκία θινὸς ἔχουσι, πολυχρνιώτατον αἶμα.
οἱ μὲν τοι καλάμην τε καὶ ἱερὰ δράγματα πρῶτοι
ἀσταχύνων φορέουσιν: ᾧ Δωδώνῃθι Πελασγοὶ [p. 108]
285 τηλόθεν ἐκβαίνοντα πολὺ πρῶτιστα δέχονται,
γῆλεχέες θεράποντες ἀσιγήτοιο λέβητος:
δεύτερον Ἰερὸν ἄστῃ καὶ οὔτεα Μηλίδος αἴης
ἔρχονται: κεῖθεν δὲ διαπλώουσιν Ἀβάντων
εἰς ἀγαθὸν πεδίον Ληλάντιον: οὐδ' ἔτι μακρὸς
290 ὁ πλόος Εὐβοίῃθεν, ἐπεὶ σέο γείτονες ὄρμοι.
πρῶταί τοι τάδ' ἔνεικαν ἀπὸ ξανθῶν Ἀριμασπῶν
Οὐπίς τε Λοξώ τε καὶ εὐαίων Ἑκαέργη,
θυγατέρες Βορέας, καὶ ἄρσενες οἱ τότε ἄριστοι
ἠιθέων: οὐδ' οἳ γε παλιμπετὲς οἴκαδ' ἵκοντο,
295 εὖμοιροι δ' ἐγένοντο, καὶ ἀκλέες οὔ ποτ' ἐκεῖνοι.

ἦ τοι Δηλιάδες μέν, ὅτ' εὐήχης ὑμέναιοις
ἦθεα κουράων μορμύσσεται, ἥλικα χαίτην
παρθενικαῖς, παῖδες δὲ θέρος τὸ πρῶτον ιούλων
ἄρσενες ἠθέοισιν ἀπαρχόμενοι φορέουσιν.

[275] Wherefore from that day thou art famed as the most holy of islands, nurse of Apollo's youth. On thee treads not Enyo nor Hades nor the horses of Ares; but every year tithes of first-fruits are sent to thee: to thee all cities lead up choirs, both those cities which have cast their lots toward the East and those toward the West and those in the South, and the peoples which have their homes above the northern shore, a very long-lived race. These first bring thee cornstalks and holy sheaves of corn-ears, which the Pelasgians of Dodona, who couch upon the ground, servants of the caldron which is never silent – far first receive, as these offerings enter their country from afar. Next they come to the Holy town and mountains of the Malian land; and thence they sail across to the goodly Lelantian plain of the Abantes; and then not long is the voyage from Euboea, since thy havens are nigh thereto. The first to bring thee these offerings from the fair-haired Arimaspi were Upis and Loxo and happy Hecaege, daughters of Boreas, and those who then were the best of the young men. And they returned no home again, but a happy fate was theirs, and they shall never be without their glory. Verily the girls of Delos, when the sweet-sounded marriage hymn affrights the maidens' quarters, bring offerings of their maiden hair to the maidens, while the boys offer to the young men the first harvest of the down upon their cheeks.

300 Ἀστερίη θυόεσσα, σὲ μέν περί τ' ἀμφί τε νῆσοι
κύκλον ἐποιήσαντο καὶ ὡς χορὸν ἀμφεβάλοντο:
οὔτε σιωπηλὴν οὔτ' ἄμοφον οὔλος ἐθείραις
ἔσπερος, ἀλλ' αἰεὶ σε καταβλέπει ἀμφιβόητον.
οἱ μὲν ὑπαείδουσι νόμον Λυκίοιο γέροντος,
305 ὃν τοι ἀπὸ Ξάνθοιο θεοπρόπος ἤγαγεν Ὠλήν:
αἱ δὲ ποδὶ πλήσσουσι χορίτιδες ἀσφαλὲς οὔδας.
δὴ τότε καὶ στεφάνοισι βαρύνεται ἱρὸν ἄγαλμα [p. 110]
Κύπριδος ἀρχαίης ἀρίηκοον, ἣν ποτε Θησεὺς
εἶσατο σὺν παιδεσσιν, ὅτε Κρήτηθεν ἀνέπλει.
310 οἱ χαλεπὸν μύκημα καὶ ἄγριον νῖα φυγόντες
Πασιφάης καὶ γναμπτὸν ἔδος σκολιοῦ λαβυρίνθου,
πότνια, σὸν περὶ βωμὸν ἐγειρομένου κιθαρισμοῦ
κύκλιον ὠρχήσαντο, χοροῦ δ' ἠγήσατο Θησεύς.
ἐνθεν ἀειζῶντα θεωρίδος ἱερὰ Φοῖβῳ
315 Κεκροπίδαι πέμπουσι, τοπήια νηὸς ἐκείνης.

[300] Asteria, island of incense, around and about thee the isles have made a circle and set

themselves about thee as a choir. Not silent art thou nor noiseless when Hesperus of the curling locks looks down on thee, but ringing evermore with sound. The men sing the song of the old man of Lycia – the very song which the seer Olen brought thee from Xanthos: the maidens of the choir beat with their feet the steadfast ground. Then, too, is the holy image laden with garlands, the famous image of ancient Cypris whom of old Theseus with the youths established when he was sailing back from Crete. Having escaped the cruel bellowing and the wild son of Pasiphaë and the coiled habitation of the crooked labyrinth, about thine altar, O lady, they raised the music of the lute and danced the round dance, and Theseus led the choir. Hence the ever-living offerings of the Pilgrim Ship do the sons of Cecrops send to Phoebeus, the gear of that vessel.

Ἀστερίη πολύβωμε πολύλλιτε, τίς δέ σε ναύτης
ἔμπορος Αἰγαίοιο παρήλυθε νηὶ θεούσῃ;
οὐχ οὕτω μεγάλοι μιν ἐπιπνεῖουσιν ἄῃται,
χρειὴ δ' ὅττι τάχιστον ἄγει πλόον, ἀλλὰ τὰ λαίφῃ
320 ὠκέες ἐστεύλαντο καὶ οὐ πάλιν αὖτις ἔβησαν,
πρὶν μέγαν ἢ σέο βωμὸν ὑπὸ πλεγγῆσιν ἐλίξαι
ῥησσόμενον καὶ πρέμνον ὀδακτάσαι ἀγνὸν ἐλαίης
χεῖρας ἀποστρέψαντας: ἃ Δηλιάς εὔρετο νύμφῃ
παίγνια κουρίζοντι καὶ Ἀπόλλωνι γελαστύν.

[316] Asteria of many altars and many prayers, what merchant mariner of the Aegean passes by thee with speeding ship? Never do such mighty winds as that blow upon him, but though need urges the swiftest voyage that may be, yet they speedily furl their sails and go not on board again, ere they have circled they great altar buffeted with blows and bitten the sacred trunk of the olive, their hands tied behind their backs. These things did the nymph of Delos devise for sport and laughter to young Apollo.

325 ἰστίῃ ὧ νήσων εὐέστιε, χαῖρε μὲν αὐτή,
χαῖροι δ' Ἀπόλλων τε καὶ ἦν ἐλοχεύσατο Λητώ.

[325] O happy hearth of islands, hail to thyself! Hail also to Apollo and to her whom Leto bare!

HYMN V. ON THE BATH OF PALLAS

λουτρά τῆς Παλλάδος

ὅσσαι λωτροχόοι τᾷς Παλλάδος ἔξιτε πᾶσαι,
ἔξιτε: τᾶν ἵππων ἄρτι φρυασσομενᾶν
τᾶν ἱερᾶν ἐσάκουσα, καὶ ἅ θεὸς εὖτυκος ἔρπειν
σοῦσθέ νυν, ὦ ξανθαί, σοῦσθε Πελασγιάδες.
5 οὐποκ' Ἀθαναία μεγάλως ἀπενίψατο πάχεις
πρὶν κόνιν ἵππειᾶν ἐξελάσαι λαγόνων,
οὐδ' ὅκα δὴ λύθρῳ πεπαλαγμένα πάντα φέροισα
τεύχεα τῶν ἀδίκων ἦνθ' ἀπὸ γηγενέων,
ἀλλὰ πολὺ πρᾶτιστον ὕφ' ἄρματος αὐχένας ἵππων
10 λυσαμένα παγαῖς ἔκλυσεν Ὠκεανῷ
ἰδρῷ καὶ ῥαθάμιγγας, ἐφοίβασεν δὲ παγέντα
πάντα χαλινοφάγων ἀφρὸν ἀπὸ στομάτων.

[1] All ye that are companions of the Bath of Pallas, come forth, come forth! I heard but now the snorting of the sacred steeds, and the goddess is ready to go. Haste ye now, O fair-haired daughters of Pelasgus, haste! Never did Athena wash her mighty arms before she drave the dust from the flanks of her horses – not even when, her armour all defiled with filth, she returned from the battle of the lawless Giants; but far first she loosed from the care her horses' necks, and in the springs of Oceanus washed the flecks of sweat and from their mouths that champed the bit cleansed the clotted foam.

ὦ ἴτ' Ἀχαιάδες, καὶ μὴ μύρα μηδ' ἀλαβάστρως
'συρίγγων αἰῶ φθόγγον ὑπαζονίων ',
15 μὴ μύρα λωτροχόοι τᾷ Παλλάδι μηδ' ἀλαβάστρως
'οὐ γὰρ Ἀθαναία χρίματα μεικτὰ φιλεῖ
οἴσετε μηδὲ κάτοπτρον: αἰεὶ καλὸν ὄμμα τὸ τήνας
οὐδ' ὅκα τὰν Ἴδα Φρυγὴ ἐδίκαζεν ἔριν,
οὔτ' ἐς ὀρείχαλκον μεγάλα θεὸς οὔτε Σιμοῦντος
20 ἔβλεψεν δίναν ἐς διαφαινομένην: [p. 114]
οὐδ' Ἥρα: Κύπρις δὲ διαυγέα χαλκὸν ἐλοῖσα
πολλάκι τὰν αὐτὰν δις μετέθηκε κόμαν:
ἅ δέ, δις ἐξήκοντα διαθρέξασα διαύλως,
οἷα παρ' Εὐρώτῃ τοῖ Λακεδαιμόνιοι
25 ἀστέρες, ἐμπεράμωσ ἐνετρίψατο λιτὰ λαβοῖσα

χρίματα, τὰς ἰδίας ἔκγονα φυταλιᾶς:
ὦ κῶραι, τὸ δ' ἔρευθος ἀνέδραμε, πρῶιον οἶαν
ἢ ρόδον ἢ σίβδας κόκκος ἔχει χροῖαν.
τῷ καὶ νῦν ἄρσεν τι κομίζατε μῶνον ἔλαιον,
30 ὦ Κάστωρ, ὦ καὶ χρίεται Ἡρακλῆς:
οἴσετε καὶ κτένα οἱ παγχρύσειον, ὥς ἀπὸ χαίταν
πέζεται, λιπαρὸν σμασασμένα πλόκαμον.

[13] O come, daughters of Achaea, and bring not perfume nor alabasters (I hear the voice of the axle-naves!); bring not, ye companions of the Bath, for Pallas perfume nor alabasters (for Athena loves not mixed unguents), neither bring ye a mirror. Always her face is fair, and, even when the Phrygian judged the strife on Ida, the great goddess looked not into orichalc nor into the transparent eddy of Simois, nor did Hera. But Cypris took the shining bronze and often altered and again altered the same lock. But Pallas, after running twice sixty double courses, even as beside the Eurotas the Lacedaemonian Stars, took and skillfully anointed her with simple unguents, the birth of her own tree. And, O maidens, the red blush arose on her, as the colour of the morning rose or seed of pomegranate. Wherefore now also bring ye only the manly olive oil, wherewith Castor and wherewith Heracles anoint themselves. And bring her a comb all of gold, that she may comb her hair, when she hath anointed her glossy tresses.

ἔξιθ' Ἀθαναία: πάρα τοι καταθύμιος ἴλα,
παρθενικαὶ μεγάλων παῖδες Ἀκεστοριδᾶν
35 ὠθάνᾳ, φέρεται δὲ καὶ ἅ Διομήδεος ἄσπης,
ὥς ἔθος Ἀργείων τοῦτο παλαιότερον
Εὐμήδης ἐδίδαξε, τειν κεχαρισμένος ἱεῦς:
ὅς ποκα βουλευτὸν γνοῦς ἐπὶ οἱ θάνατον
δᾶμον ἐτοιμάζοντα φυγᾶ τεδὸν ἰρὸν ἄγαλμα
40 ὦχετ' ἔχων, Κρεῖον δ' εἰς ὄρος ὠκίσατο:
κρεῖον ὄρος: σὲ δέ, δαῖμον, ἀπορρώγεσσιν ἔθηκεν

[33] Come forth, Athena! A company pleasing to thy heart awaits thee, the maiden daughters of Acestor's mighty sons. And therewithal, O Athena, is borne the shield of Diomedes, since this is the Argive custom which in olden days Eumedes taught them: a priest who found favour with thee: who on a time, when he knew that the people were plotting and planning death for him, fled with thy holy image and dwelt in the Creion hill – dwelt on the hill of Creion and established thee, O goddess, on the rugged rocks, whose name is now the Pallantid rocks.

ἐν πέτραις, αἷς νῦν οὖνομα Παλλατίδες:
ἔξιθ' Ἀθαναία περσέπτολι, χρυσεοπήληξ,

ἵππων καὶ σακέων ἄδομένα πατάγω. [p. 116]

45 σάμερον ὕδροφόροι μὴ βάπτετε — σάμερον Ἄργος

πίνετ' ἀπὸ κρανᾶν μὴδ' ἀπὸ τῷ ποταμῷ,

σάμερον αἱ δῶλαι τὰς κάλλιδας ἥ 'ς Φυσάδειαν

ἥ ἐς Ἀμυμώναν οἴσετε τὰν Δαναῶ.

καὶ γὰρ δὴ χρυδῷ τε καὶ ἄνθεσιν ὕδατα μίξας

50 ἥξει φορβαίων Ἴναχος ἐξ ὀρέων

τάθανα τὸ λοετρὸν ἄγων καλόν. ἀλλά, Πελασγέ,

φράζεο μὴ οὐκ ἐθέλων τὰν βασίλειαν ἴδης.

ὅς κεν ἴδῃ γυμνὰν τὰν Παλλάδα τὰν πολιοῦχον,

τῷργος ἐσοψεῖται τοῦτο πανυστάτιον.

55 πότνι Ἀθαναία τὸ μὲν ἔξιθι: μέσφα δ' ἐγὼ τι

ταῖσδ' ἐρέω. μῦθος δ' οὐκ ἐμός, ἀλλ' ἐτέρων.

[42] Come forth, Athena, Sacker of Cities, golden-helmeted, who rejoicest in the din of horse and shield. Today, ye water-carriers, dip not your pitchers – today, O Argos, drink ye from the fountains and not from the river; today, ye handmaidens carry your pitches to Physadeia, or Amynone, daughter of Danaus. For, mingling his waters with gold and with flowers, Inakhos will come from his pastoral hills, bringing fair water for the Bath of Athena. But beware, O Pelasgian, lest even unwittingly thou behold the Queen. Whoso shall behold Pallas, Keeper of Cities, naked, shall look on Argos for this the last time. Lady Athena, do thou come forth, and meanwhile I shall say somewhat unto these. The story is not mine but told by others.

παῖδες, Ἀθαναία νύμφαν μίαν ἔν ποκα Θήβαις

πουλύ τι καὶ περὶ δὴ φίλατο τᾶν ἐταρᾶν,

ματέρα Τειρεσίαο, καὶ οὔποκα χωρὶς ἔγεντο:

60 ἀλλὰ καὶ ἀρχαίων εὔτ' ἐπὶ Θεσπιέων

ἥ 'πὶ Κορωνείας ἥ εἰς Ἀλῖαρτον ἐλαύνοι

ἵππως, Βοιωτῶν ἔργα διερχομένα,

ἥ 'πὶ Κορωνείας, ἵνα οἱ τεθυωμένον ἄλσος

καὶ βομοὶ ποταμῷ κέιντ' ἐπὶ Κωραλίῳ:

65 πολλὰκις ἅ δαίμων νιν ἐῷ ἐπεβάσατο δίφρῳ,

οὐδ' ὄαροι νυμφᾶν οὐδὲ χοροστασίαι

ἀδείαι τελέθεσκον, ὅκ' οὐχ ἀγεῖτο Χαρικλώ:

[57] Maidens, one nymph of old in Thebes did Athena love much, yea beyond all her companions, even the mother of Teiresias, and was never apart from her. But when she drave her steeds towards ancient Thespieae or towards Coroneia or to Haliartus, passing through the tilled fields of the Boeotians – or toward Coroneia where he fragrant grove and altars are set

by the river Coralius – often did the goddess set the nymph upon her car and there was no dalliance of nymphs nor sweet ordering of dance, where Chariclo did not lead.

ἀλλ' ἔτι καὶ τήναν δάκρυα πόλλ' ἔμενον,
καίπερ Ἀθαναία καταθύμιον ἔσσαν ἐταίραν.

70 δὴ ποκα γὰρ πέπλων λυσαμένα περόνας
ἵππω ἐπὶ κράνα Ἑλικωνίδι καλὰ ρεοίσα
λῶντο: μεσαμβρινὰ δ' εἶχ' ὄρος ἀσυχία. [p. 118]
ἀμφοτέραι λῶοντο, μεσαμβριναὶ δ' ἔσαν ὦραι,
πολλὰ δ' ἀσυχία τῆνο κατεῖχεν ὄρος.

75 Τειρεσίας δ' ἔτι μῶνος ἀμὰ κυσὶν ἄρτι γένεια
περκάζων ἱερὸν χῶρον ἀνεστρέφετο:
διψάσας δ' ἄφατόν τι ποτὶ ρόον ἤλυθε κράνας,
σχέτλιος: οὐκ ἐθέλων δ' εἶδε τὰ μὴ θεμιτά:
τὸν δὲ χολωσαμένα περ ὅμως προσέφασεν Ἀθάνα
80 'τίς σε, τὸν ὀφθαλμῶς οὐκέτ' ἀποισόμενον,
ὦ Εὐηρείδα, χαλεπὰν ὁδὸν ἄγαγε δαίμων;"
ἀ μὲν ἔφα, παιδὸς δ' ὄμματα νῦξ ἔλαβεν.

[68] Yet even her did many tears await in the after days, albeit she was a comrade pleasing to the heart of Athena. One day those twain undid the buckles of their robes beside the fair-flowing Fountain of the Horse on Helicon and bathed; and noontide quiet held all the hill. Those two ere bathing and it was the noontide hour and a great quiet held that hill. Only Teiresias, on whose cheek the down was just darkening, still ranged with his hounds the holy place. And, athirst beyond telling, he came unto the flowing fountain, wretched man! And unwillingly saw that which is not lawful to be seen. And Athena was angered, yet said to him: "What god, O son of Everes, led thee on this grievous way? Hence shalt thou never more take back thine eyes!"

ἐστάκη δ' ἄφθογγος, ἐκόλλασαν γὰρ ἀνῖαι
γώνατα καὶ φωνὰν ἔσχεν ἀμηχανία.

85 ἂ νύμφα δ' ἐβόασε "τί μοι τὸν κῶρον ἔρεξας,
πότνια; τοιαῦται δαίμονες ἐστὲ φίλαι;
ὄμματά μοι τῷ παιδὸς ἀφείλεο. τέκνον ἄλαστε,
εἶδες Ἀθαναίας στήθεα καὶ λαγόνας,
ἀλλ' οὐκ ἀέλιον πάλιν ὄψαι. ὦ ἐμὲ δειλάν,
90 ὦ ὄρος, ὦ Ἑλικὼν οὐκέτι μοι παριτέ,
ἦ μεγάλ' ἀντ' ὀλίγων ἐπράξαιο: δόρκας ὀλέσσας
καὶ πρόκας οὐ πολλὰς φάεα παιδὸς ἔχεις.'

[83] She spake and night seized the eyes of the youth. And he stood there speechless; for pain glued his knees and helplessness stayed his voice. But the nymph cried: “What has thou done to my boy, lady? Is such the friendship of you goddesses? Thou hast taken away the eyes of my son. Foolish child! Thou hast seen the breast and body of Athena, but the sun thou shalt not see again. O me unhappy! O hill, O Helicon, where I may no more come, surely a great price for little has been exacted. Losing a few gazelles and deer, thou hast taken the eyes of my child.”

ἃ καὶ ἄμ' ἀμφοτέραισι φίλον περὶ παῖδα λαβοῖσα
μάτηρ μὲν γοερᾶν οἶτον ἀηδονίδων
95 ἄγε βαρὺ κλαίοισα, θεὰ δ' ἐλέησεν ἐταίραν
καὶ νιν Ἀθαναία πρὸς τόδ' ἔλεξεν ἔπος
‘διὰ γύναι, μετὰ πάντα βαλεῦ πάλιν ὅσσα δι' ὄργαν
εἶπας: ἐγὼ δ' οὐ τοι τέκνον ἔθηκ' ἀλαόν.
οὐ γὰρ Ἀθαναία γλυκερὸν πέλει ὄμματα παίδων
100 ἀρπάζειν: Κρόνιοι δ' ὧδε λέγοντι νόμοι: [p. 120]
ὅς κε τιν' ἀθανάτων, ὅκα μὴ θεὸς αὐτὸς ἔλθαι,
ἀθρήσῃ, μισθῷ τοῦτον ἰδεῖν μεγάλῳ.
διὰ γύναι, τὸ μὲν οὐ παλινάγρετον αὖθι γένοιτο
ἔργον: ἐπεὶ μοιρᾶν ὧδ' ἐπένησε λίνα,
105 ἀνίκα τὸ πρῶτόν νιν ἐγείναο: νῦν δὲ κομίζεω,
ὧ Εὐηρεΐδα, τέλθος ὀφειλόμενον.
πόσσα μὲν ἅ Καδμηΐς ἐς ὕστερον ἔμπυρα καυσεῖ,
τόσσα δ' Ἀρισταῖος, τὸν μόνον εὐχόμενοι
παῖδα, τὸν ἀβατὰν Ἀκταίονα, τυφλὸν ἰδέσθαι.
110 καὶ τῆνος μεγάλας σύνδρομος Ἀρτέμιδος
ἐσσεῖτ': ἀλλ' οὐκ αὐτὸν ὃ τε δρόμος αἶ τ' ἐν ὄρεσσι
ῥυσεῦνται ξυναὶ τᾶμος ἑκαβολίαι,
ὀππόκ' ἂν οὐκ ἐθέλων περ ἴδη χαρίεντα λοετρὰ
δαίμονος: ἀλλ' αὐταὶ τὸν πρὶν ἄνακτα κύνες
115 τουτάκι δειπνησεῦντι: τὰ δ' υἱέος ὅστέα μάτηρ
λεξεῖται δρυμῶς πάωτας ἐπερχομένα:
ὀλβίσταν ἐρέει σε καὶ εὐαίωνα γενέσθαι,
ἐξ ὀρέων ἀλαὸν παῖδ' ὑποδεξαμέναν.
ὧ ἐτάρα, τῷ μὴ τι μινύρεο: τῷδε γὰρ ἄλλα
120 τεῦ χάριν ἐξ ἐμέθεν πολλὰ μενεῦντι γέρα.
μάντιν ἐπεὶ θησῶ νιν αἰοίδιμον ἐσσομένοισιν,

ἦ μέγα τῶν ἄλλων δὴ τι περισσότερον.
γνωσεῖται δ' ὄρνιθας, ὅς αἴσιος οἷ τε πέτονται
ἥλιθα καὶ ποίων οὐκ ἄγαθαὶ πτέρυγες.

125 πολλὰ δὲ Βοιωτοῖσι θεοπρόπα, πολλὰ δὲ Κάδμῳ
χρησεῖ, καὶ μέγαλοις ὕστερα Λαβδακίδαις.
δωσῶ καὶ μέγα βάκτρον, ὃ οἱ πόδας ἐς δέον ἄξει,
δωσῶ καὶ βιότῳ τέρμα πολυχρόνιον. [p. 122]
καὶ μόνος, εὖτε θάνη, πεπνυμένος ἐν νεκύεσσι

[93] Therewith the mother clasped her beloved child in both her arms and, wailing the heavy plain of the mournful nightingale, led him away. And the goddess Athena pitied her comrade and spake to her and said: "Noble lady, take back all the words that thou hast spoken in anger. It is not I that made thy child blind. For no sweet thin is it for Athena to snatch away the eyes of children. But the laws of Cronius [Zeus] order thus: Whosoever shall behold any of the immortals, when the god himself chooses not, at a heavy price shall he behold. Noble lady, the thin that is done can no more be taken back; since thus the thread of the Fates span when thou didst bear him from the first; but now, O son of Everses, take thou the issue which is due to thee. How many burnt offerings shall the daughter of Cadmus burn in the days to come? How many Aristaeus? – praying that they might see their only son, the young Actaeon, blind. And yet he shall be companion of the chase to great Artemis. But him neither the chase nor comradeship in archery on the hills shall save in that hour, when, albeit unwillingly, he shall behold the beauteous bath of the goddess. Nay, his own dogs shall then devour their former lord. And his mother shall gather the bones of her son, ranging over all the thickets. Happiest of women shall she call thee and of happy fate, for that thou didst receive thy son home from the hills – blind. Therefore, O comrade, lament not; for to this thy son – for thy sake – shall remain many other honours from me. For I will make him a seer to be sung of men hereafter, yea, more excellent than any other. He shall know the birds – which is of good omen among all the countless birds that fly and what birds are of ill-omened flight. Many oracles shall he utter to the Boeotians and many unto Cadmus, and to the mighty sons of Labdacus in later days. Also will I give him a great staff which shall guide his feet as he hath need, and I will give him a long term of life. And he only, when he dies, shall walk among the dead having understanding, honoured of the great Leader of Peoples."

130 φοιτασεῖ, μέγαλοις τίμιος Ἀγεσίλῃ.
ὥς φαμένα κατένευσε: τὸ δ' ἐντελὲς ᾧ κ' ἐπι νεύσῃ
Παλλάς, ἐπεὶ μόνῃ Ζεὺς τό γε θυγατέρων
δῶκεν Ἀθαναίᾳ, πατρώια πάντα φέρεσθαι,
λωτροχόοι, μάτηρ δ' οὔτις ἔτικτε θεάν,
135 ἀλλὰ Διὸς κορυφά. κορυφὰ Διὸς οὐκ ἐπινεύει
ψεύδεα κούδὲ Διὸς ψεύδεται αἰ ἅ θυγάτηρ.

[130] So she spake and bowed her head; and that word is fulfilled over which Pallas bows; since to Athena only among his daughters hath Zeus granted that she should win all things that belong to her sire, O companions of the Bath, and no mother bare that goddess, but the head of Zeus. The head of Zeus bows not in falsehood, and in falsehood his daughter hath no part.

ἔρχετ' Ἀθαναία νῦν ἀτρεκέξ: ἀλλὰ δέχεσθε
τὰν θεόν, ὧ κῶραι τῷργον ὅσαις μέλεται,
σύν τ' εὐαγορία σύν τ' εὖγμασι σύν τ' ὀλολυγαῖς.
140 χαῖρε θεά, κάδευ δ' Ἄργεος Ἴναχίω.
χαῖρε καὶ ἐξελάοισα, καὶ ἐς πάλιν αὖτις ἐλάσσαις
ἵππως, καὶ Δαναῶν κλᾶρον ἅπαντα σάω.

[137] Now comes Athena in very deed. O maidens, whose task it is, receive ye the goddess with pious greeting and with prayer, and with the voice of thanksgiving. Hail, goddess, and have thou Inachian Argos in thy keeping! Hail when thou drivest forth thy steeds, and home again mayst thou drive them with joy, and do thou preserve all the estate of the Danaans.

HYMN VI. TO DEMETER

εἰς Δημήτρα

τῷ καλάθῳ κατιόντος ἐπιφθέγξασθε, γυναῖκες,
‘Δάματερ μέγα χαῖρε πολυτρόφε πουλυμέδιμνε.’
τὸν κάλαθον κατιόντα χαμαὶ θασεῖσθε βέβαλοι,
μηδ’ ἀπὸ τῷ τέγεος μηδ’ ὑψόθεν αὐγάσσησθε
5 μὴ παῖς μηδὲ γυνὰ μηδ’ ἃ κατεχεύατο χαίταν,
μηδ’ ὅκ’ ἀφ’ αὐαλέων στομάτων πτύωμες ἅπαστοι.
ἔσπερος ἐκ νεφέων ἐσκέψατο πανίκα νεῖται,
ἔσπερος, ὅστε πιεῖν Δαμάτερα μῶνος ἔπεισεν,

[1] As the Basket comes, greet it, ye women, saying “Demeter, greatly hail! Lady of much bounty, of many measures of corn.” As the Basket comes, from the ground shall ye behold it, ye uninitiated, and gaze not from the roof or from aloft – child nor wife nor maid hath shed her hair – neither then nor when we spit from parched mouths fasting. Hesperus from the clouds marks the time of its coming: Hesperus, who alone persuaded Demeter to drink, what time she pursued the unknown tracks of her stolen daughter.

ἀρπαγίμας ὅκ’ ἄπυστα μετέστιχεν ἵχνια κώρας.
10 πότνια, πῶς σε δύναντο πόδες φέρειν ἔστ’ ἐπὶ δυθμάς,
ἔστ’ ἐπὶ τῶς μέλανας καὶ ὅπα τὰ χρύσεια μᾶλα;
οὐ πῖες οὔτ’ ἄρ’ ἔδες τῆνον χρόνον οὐδὲ λοέσσα.
τρὶς μὲν δὴ διέβας Ἀχελώιον ἀργυροδίναν,
τοσσάκι δ’ ἀενάων ποταμῶν ἐπέρασας ἔκαστον, [p. 126]
15 τρὶς δ’ ἐπὶ Καλλιχόρῳ χαμάδις ἐκαθίσσαο φρητί
αὐσταλέα ἄποτός τε καὶ οὐ φάγες οὐδὲ λοέσσα.

[9] Lady, how were thy feet able to carry thee unto the West, unto the black men and where the golden apples are? Thou didst not drink nor didst thou eat during that time nor didst thou wash. Thrice didst thou cross Achelous with his silver eddies, and as often didst thou pass over each of the ever-flowing rivers, and thrice didst thou seat thee on the ground beside the fountain Callichorus, parched and without drinking, and didst not eat nor wash.

μὴ μὴ ταῦτα λέγωμες ἃ δάκρυον ἄγαγε Διοῖ:
κἄλλιον, ὥς πολίεσσιν ἐαδότα τέθμια δῶκε:
κἄλλιον, ὥς καλάμαν τε καὶ ἱερὰ δράγματα πράτα
20 ἀσταχύων ἀπέκοψε καὶ ἐν βόας ἤκε πατήσαι,
ἀνίκα Τριπτόλεμος ἀγαθὰν ἐδιδάσκετο τέχνην:

κάλλιον, ὥς, ἵνα καὶ τις ὑπερβασίας ἀλέηται,
π ... ιδέσθαι

[17] Nay, nay, let us not speak of that which brought the tear to Deo! Better to tell how she gave cities pleasing ordinances; better to tell how she was the first to cut straw and holy sheaves of corn-ears and put in oxen to tread them, what time Triptolemus was taught the good craft; better to tell – a warning to men that they avoid transgression – how (she made the son of Triopas hateful and pitiful) to see.

οὐπω τὰν Κνιδίαν, ἔτι Δώτιον ἱρὸν ἔναιον,
25 τὴν δ' αὐτᾷ καλὸν ἄλσος ἐποιήσαντο Πελασγοὶ
δένδρεσιν ἀμφιλαεῖς: διὰ κεν μόλις ἦνθεν οἰστός:
ἐν πίτυς, ἐν μεγάλαι πετέλαι ἔσαν, ἐν δὲ καὶ ὄχνη,
ἐν δὲ καλὰ γλυκύμαλα: τὸ δ' ὥστ' ἀλέκτρινον ὕδωρ
ἐξ ἀμαρᾶν ἀνέθυε. θεὰ δ' ἐπεμαίνετο χώρῳ
30 ὅσπον Ἐλευσῖνι, Τριόπῳ θ' ὅσπον, ὀκκόσπον Ἐννα.

[24] Not yet in the land of Cnidus, but still in holy Dotium dwelt the Pelasgians and unto thyself they made a fair grove abounding in trees; hardly would an arrow have passed through them. Therein was pine, and therein were mighty elms, and therein were pear-trees, and therein were fair sweet-apples; and from the ditches gushes up water as it were of amber. And the goddess loved the place to madness, even as Eleusis, as Triopum, as Enna.

ἀλλ' ὅκα Τριοπίδαισιν ὁ δεξιὸς ἄχθετο δαίμων,
τουτάκις ἂ χεῖρων Ἐρυσίχθονος ἄψατο βολά:
σεύατ' ἔχων θεράποντας ἐείκοσι, πάντας ἐν ἀκμᾷ,
πάντας δ' ἀνδρογίγαντας ὅλαν πόλιν ἀρκίος ἄρραι,
35 ἀμφοτέρων πελέκεσσι καὶ ἀζίναισιν ὀπλίσσας,
ἐς δὲ τὸ Δάματρος ἀναιδέες ἔδραμον ἄλσος.
ἥς δὲ τις αἰγείρος, μέγα δένδρεον αἰθέρι κῦρον,
τῷ δ' ἔπι ταὶ νύμφαι ποτὶ τῶνδ' ἰόντων, [p. 128]
ἂ πρᾶτα πλαγεῖσα κακὸν μέλος ἵαχεν ἄλλαις.
40 ἄσθετο Δαμάτηρ, ὅτι οἱ ξύλον ἱερὸν ἄλγαι,
εἶπε δὲ χωσαμένα “τίς μοι καλὰ δένδρεα κόπτει;”
αὐτίκα Νικίπῃ, τὰν οἱ πόλις ἀράτειραν
δαμοσίαν ἔστασαν, εἰσατο, γέντο δὲ χειρὶ
στέμματα καὶ μάκωνα, κατωμαδίαν δ' ἔχε κλᾶδα.
45 φᾶ δὲ παραψύχουσα κακὸν καὶ ἀναιδέα φῶτα
‘τέκνον, ὅτις τὰ θεοῖσιν ἀνειμένα δένδρεα κόπτεις,

τέκνον ἑλίνυσσον, τέκνον πολύθεστε τοκεῦσι,
παύεο καὶ θεράποντας ἀπότηρεπε, μή τι χαλεφθῇ
πότνια Δαμάτηρ, τᾷς ἱερὸν ἐκκεραΐζεις.’

[31] But when their favouring fortune became wroth with the Triopidae, then the worse counsel took hold of Erysichthon. He hastened with twenty attendants, all in their prime, all men-giants able to lift a whole city, arming them both with double axes and with hatchets, and they rushed shameless into the grove of Demeter. Now there was a poplar, a great tree reaching to the sky, and thereby the nymphs were wont to sport at noontide. This poplar was smitten first and cried a woeful cry to the others. Demeter marked that her holy tree was in pain, and she as angered and said: “Who cuts down my fair tree?” Straightway she likened her to Nicippe, whom the city had appointed to be her public priestess, and in her hand she grasped her fillets and her poppy, and from her shoulder hung her key. And she spake to soothe the wicked and shameless man and said: “My child, who cuttest down the trees which are dedicated to the gods, stay, my child, child of thy parents’ many prayers, cease and turn back thine attendants, lest the lady Demeter be angered, whose holy place thou makest desolate.”

50 τὰν δ’ ἄρ’ ὑποβλέψας χαλεπώτερον ἢ ἐκυναγὸν
ὥρεσιν ἐν Τμαρίοισιν ὑποβλέπει ἄνδρα λείαινα
ὠμοτόκος, τᾷς φαντὶ πέλειν βλοσυρώτατον ὄμμα,
‘χάζεν,’ ἔφα, “μή τοι πέλεκυν μέγαν ἐν χροῖ πάξω.
ταῦτα δ’ ἐμὸν θησεῖ στεγανὸν δόμον, ᾧ ἐνὶ δαίτας
55 αἰὲν ἐμοῖς ἐτάροισιν ἄδην θυμαρέας ἀξῶ.’
εἶπεν ὁ παῖς, Νέμεσις δὲ κακὰν ἐγράψατο φωνάν.
Δαμάτηρ δ’ ἄφατόν τι κοτέσσατο, γείνατο δ’ ἄθεός:
ἵματα μὲν χέρσω, κεφαλὰ δὲ οἱ ἄψατ’ Ὀλύμπω.
οἱ μὲν ἄρ’ ἡμιθνήτες, ἐπεὶ τὰν πότνιαν εἶδον,
60 ἐξαπίνας ἀπόρουσαν ἐνὶ δρυσὶ χαλκὸν ἀφέντες:
ἀ δ’ ἄλλως μὲν ἔασεν, ἀναγκαῖα γὰρ ἔποντο
δεσποτικὰν ὑπὸ χεῖρα, βαρὺν δ’ ἀπαμείψατ’ ἄνακτα
‘ναὶ ναί, τεύχεο δῶμα, κύον, κύον, ᾧ ἐνὶ δαίτας [p. 130]
ποιησεῖς: θαμινὰ γάρ ἐς ὕστερον εἰλαπίνει τοι.’
65 ἀ μὲν τόσσ’ εἰποῖσ’ Ἐρυσίχθονι τεῦχε πονηρά.

[50] But with a look more fierce than that wherewith a lioness looks on the hunter on the hills of Tmarus – a lioness with new-born cubs, whose eye they say is of all most terrible – he said: “Vie back, lest I fix my great axe in thy flesh! These trees shall make my tight dwelling wherein evermore I shall hold pleasing banquets enough for my companions.” So spake the youth and Nemesis recorded his evil speech. And Demeter was angered beyond telling and

put on her goddess shape. Her steps touched the earth, but her head reached unto Olympus. And they, half-dead when they beheld the lady goddess, rushed suddenly away, leaving the bronze axes in the trees. And she left the others alone – for they followed by constraint beneath their master’s hand – but she answered their angry king: “Yea, yea, build thy house, dog, dog, that thou art, wherein thou shalt hold festival; for frequent banquets shall be thine hereafter.” So much she said and devised evil things for Erysichthon.

αὐτίκα οἱ χαλεπὸν τε καὶ ἄγριον ἔμβαλε λιμὸν
αἰθῶνα κρατερόν, μεγάλη δ’ ἐστρεύγετο νοῦσφ.
σχέτλιος, ὅσσα πάσαιτο τόσων ἔχεν ἕμερος αὐτίς.
εἵκατι δαῖτα πένοντο, δυώδεκα δ’ οἶνον ἄφυσσον:
70 τόσσα Διώνυσον γὰρ ἅ καὶ Δάματρα χαλέπετλ:
καὶ γὰρ τᾷ Δάματρι συνωργίσθη Διόνυσος.
οὔτε νιν εἰς ἐράνως οὔτε ξυνδείπνια πέμπον
αἰδόμενοι γονέες, προχανὰ δ’ εὐρίσκετο πᾶσα.
ἦνθον Ἰτωνιάδος νιν Ἀθαναίης ἐπ’ ἄεθλα
75 Ὀρμενίδαι καλέοντες: ἀπ’ ὧν ἀρνήσατο μάτηρ
‘οὐκ ἔνδοι, χθιζὸς γὰρ ἐπὶ Κραννῶνα βέβακε
τέλθος ἀπαιτησῶν ἑκατὸν βόας.’ ἦνθε Πολυζῶ,
μάτηρ Ἀκτορίωνος, ἐπεὶ γάμον ἄρτυε παιδί,
ἀμφοτέρων Τριόπαν τε καὶ υἷα κικλήσκοισα.
80 τὰν δὲ γυνὰ βαρύθυμος ἀμείβετο δάκρυ χέοισα
‘νεῖταιι τοι Τριόπας, Ἐρυσίχθονα δ’ ἤλασε κάπρος
Πίνδον ἄν’ εὐάγκειαν, ὃ δ’ ἐννέα φάεα κεῖται.’
δειλαία φιλότεκνε, τί δ’ οὐκ ἐψεύσαο, μᾶτερ;
δαίνυεν εἰλαπίναν τις: ‘ἐν ἄλλοτρίοις Ἐρυσίχθων.’
85 ἄγετό τις νύμφαν: ‘Ἐρυσίχθονα δίσκος ἔτυπεν,’
ἢ ‘ἔπεσ’ ἐξ ἵππων,’ ἢ ‘ἐν Ὀθρυϊποίμνι ἀμθρεῖ. 11’
ἐνδόμυχος δῆπτετα πανάμερος εἰλαπιναστὰς
ἦσθιε μυρία πάντα: κακὰ δ’ ἐξάλλετο γαστήρ
αἰεὶ μᾶλλον ἔδοντι, τὰ δ’ ἐς βυθὸν οἷα θαλάσσας
90 ἀλεμάτως ἀχάριστα κατέρρεεν εἶδατα πάντα.
ὥς δὲ Μίμαντι χιῶν, ὥς ἀελίῳ ἐνὶ πλαγγών, [p. 132]
καὶ τούτων ἔτι μεῖζον ἐτάκετο μέσφ’ ἐπὶ νευράς:
δειλαίῳ ἱνὲς τε καὶ ὀστέα μῶνον ἔλειφθεν.
κλαῖε μὲν ἅ μάτηρ, βαρὺ δ’ ἔστενον αἱ δ’ ἀδελφαὶ
95 χῶ μαστὸς τὸν ἔπωνε καὶ αἱ δέκα πολλὰκι δῶλαι.

[66] Straightway she sent on him a cruel and evil hunger – a burning hunger and a strong – and he was tormented by a grievous disease. Wretched man, as much as he ate, so much did he desire again. Twenty prepared the banquet for him, and twelve drew wine. For whatsoever things vex Demeter, vex also Dionysus; for Dionysus shares the anger of Demeter. His parents for shame sent him not to common feast or banquet, and all manner of excuse was devised. The sons of Ormenus came to bid him to the games of Itonian Athene. Then his mother refused the bidding: “He is not at home: for yesterday he is gone unto Crannon to demand a dept of a hundred oxen.” Polyxo came, mother of Actorion – for she was preparing a marriage for her child – inviting both Triopas and his son. But the lady, heavy-hearted, answered with tears: “Triopas will come, but Erysichthon a boar wounded on Pindus of fair glens and he hath lain abed for nine days.” Poor child-loving mother, what falsehood didst thou not tell? One was giving a feast: “Erysichthon is abroad.” One was brining home a bride: “A quoit hath struck Erysichthon,” or “he hath had a fall from his car,” or “he is counting his flocks on Othrys.” Then he within the house, an all-day banqueter, ate all things beyond reckoning. But his evil belly leaped all the more as he ate, and all the eatables poured, in vain and thanklessly, as it were into the depths of the sea. And even as the snow upon Mimas, as a wax doll in the sun, yea, even more that these he wasted to the very sinews: only sinews and bones had the poor man left. His mother wept, and greatly groaned his two sisters, and the breast that suckled him and the ten handmaidens over and over.

καὶ δ' αὐτὸς Τριόπας πολιαῖς ἐπὶ χεῖρας ἔβαλλε,
τοῖα τὸν οὐκ αἰόντα Ποσειδάωνα καλιστρέων:
‘ψευδοπάτωρ ἰδὲ τόνδε τεοῦ τρίτον, εἶπερ ἐγὼ μὲν
σεῦ τε καὶ Αἰολίδος Κανάκας γένος, αὐτὰρ ἐμεῖο
100 τοῦτο τὸ δειλαινὸν γένετο βρέφος: αἶθε γὰρ αὐτὸν
βλητὸν ὑπ' Ἀπόλλωνος ἐμαὶ χέρες ἐκτερέϊξαν:
νῦν δὲ κακὰ βούβρωστις ἐν ὀφθαλμοῖσι κάθηται.
ἦ οἱ ἀπόστασον χαλεπὰν νόσον ἢ ἐν νιν αὐτὸς
βόσκε λαβών: ἀμαὶ γὰρ ἀπειρήκанти τράπεζαι.
105 χῆραι μὲν μάνδραι, κενεαὶ δέ μοι αὔλιες ἦδη
τετραπόδων, ἦδη γὰρ ἀπαρνήσαντο μάγειροι.’

[96] And Triopas himself laid hands on his grey hairs, calling on Poseidon, who heeded not, with such words as these: “False father, behold this the third generation of thy sons – if I am son of thee and of Canace, daughter of Aeolus, and this hapless child is mine. Would that he had been smitten by Apollo and that my hands had buried him! But now he sits an accursed glutton before mine eyes. Either do thou remove from him his cruel disease or take and feed him thyself; for my tables are already exhausted. Desolate are my folds and empty my byres of four-footed beasts; for already the cooks have said me “no.”

ἀλλὰ καὶ οὐρῆας μεγαλᾶν ὑπέλυσαν ἀμαξᾶν,

καὶ τὰν βῶν ἔφαγεν, τὰν Ἑστία ἔτρεφε μάτηρ,
καὶ τὰν ἀεθλοφόρον καὶ τὸν πολεμήιον ἵππον,
110 καὶ τὰν αἴλουρον, τὰν ἔτρεμε θηρία μικκά.

[107] But even the mules they loosed from the great wains and he ate the heifer that his mother was feeding for Hestia and the racing horse and the war charger, and the cat at which the little vermin trembled.

μέσφ' ὅκα μὲν Τριόπαο δόμοις ἐνὶ χρήματα κεῖτο,
μῶνοι ἄρ' οἰκεῖοι θάλαμοι κακὸν ἠπίσταντο.
ἀλλ' ὅκα τὸν βαθὺν οἶκον ἀνεξήρηναν ὀδόντες,
καὶ τόχ' ὁ τῷ βασιλῆος ἐνὶ τριόδοισι καθῆστο
115 αἰτίζων ἀκόλως τε καὶ ἔκβολα λύματα δαιτός. [p. 134]
Δάματερ, μὴ τῆνος ἐμὶν φίλος, ὅς τοι ἀπεχθής,
εἷη μῆδ' ὁμότοιχος: ἐμοὶ κακογείτονες ἐχθροί.

[111] So long as there were stores in the house of Triopas, only the chambers of the house were aware of the evil thing; but when his teeth dried up the rich house, then the king's son sat at the crossways, begging for crusts and the cast out refuse of the feast. O Demeter, never may that man be my friend who is hateful to thee, nor ever may he share party-wall with me; ill neighbours I abhor.

ἄσατε παρθενικαί, καὶ ἐπιφθέγξασθε τεκοῖσαι
' Δάματερ μέγα χαῖρε πολυτρόφε πουλυμέδιμνε.'
120 χῶς αἰ τὸν κάλαθον λευκότριχες ἵπποι ἄγοντι
τέσσαρες, ὥς ἀμὶν μεγάλη θεὸς εὐρυάνασσα
λευκὸν ἔαρ, λευκὸν δὲ θέρος καὶ χεῖμα φέροισα
ἤξεῖ καὶ φθινόπωρον, ἔτος δ' εἰς ἄλλο φυλαξεῖ.
ὥς δ' ἀπεδίλωτοι καὶ ἀνάμπυκες ἄστρῳ πατεῦμες,
125 ὥς πόδας, ὥς κεφαλὰς παναπηρέας ἔξομες αἰεῖ.
ὥς δ' αἱ λικνοφόροι χρυσῷ πλέα λίκνα φέροντι,
ὥς ἀμὲς τὸν χρυσὸν ἀφειδέα πασαίμεσθα.
μέσφα τὰ τᾶς πόλιος πρυτανήια τὰς ἀτελέστως,
τὰς δὲ τελεσφορέας ποτὶ τὰν θεὸν ἄχρῃς ὁμαρτεῖν,
130 αἵτινες ἐξήκοντα κατώτεραι: αἱ δὲ βαρεῖαι
χᾶτις Ἑλειθυία τείνει χέρα χᾶτις ἐν ἄλγῃ.
ὥς ἄλις, ὥς αὐτᾶν ἱκανὸν γόνυ: ταῖσι δὲ Δηῶ
δοσεῖ πάντ' ἐπίμεστα καὶ ὥς ποτὶ ναὸν ἵκωνται.

[118] Sing, ye maidens, and ye mothers, say with them: “Demeter, greatly hail! Lady of much bounty, of many measures of corn.” And as the four white-haired horses convey the Basket, so unto us will the great goddess of wide dominion come brining white spring and white harvest and winter and autumn, and keep us to another year. And as unsandalled and with hair unbound we walk the city, so shall we have foot and head unharmed for ever. And as the van-bearers bear vans full of gold, so may we get gold unstinted. Far as the City Chambers let the uninitiated follow, but the initiated even unto the very shrine of the goddess – as many as are under sixty years. But shoe that are heavy and she that stretches her hand to Eileithyia and she that is in pain – sufficient it is that they go so far as their knees are able. And to them Deo shall give all things to overflowing, even as if they came unto her temple.

χαῖρε θεὰ καὶ τάνδε σάω πόλιν ἔν θ' ὁμονοία

135 ἔν τ' εὐηπελία, φέρε δ' ἀγρόθι νόστιμα πάντα:

φέρβε βόας, φέρε μᾶλα, φέρε στάχυν, οἷσε θερισμόν,

φέρβε καὶ εἰράναν, ἴν' ὃς ἄροσε τῆνος ἀμάση.

ἴλαθί μοι τρίλιστα μέγα κρείοισα θεάων.

[134] Hail, goddess, and save this people in harmony and in prosperity, and in the fields bring us all pleasant things! Feed our kine, bring us flocks, bring us the corn-ear, bring us harvest! And nurse peace, that he who sows may also reap. Be gracious, O thrice-prayed for, great Queen of goddesses!

Epigrams

ξεῖνος Ἀταρνεΐτης τις ἀνείρετο Πιττακὸν οὕτω
 τὸν Μυτιληναῖον, παῖδα τὸν Ὑρράδιον
 ἄττα γέρον, δοιὸς με καλεῖ γάμος· ἡ μία μὲν δὴ
 νύμφη καὶ πλούτῳ καὶ γενεῇ κατ' ἐμέ,
 5 ἡ δ' ἐτέρη προβέβηκε· τί λώιον· εἰ δ' ἄγε σύμ μοι
 βούλευσον, ποτέρην εἰς ὑμέναιον ἄγω.
 εἶπεν· ὁ δὲ σκίπωνα, γεροντικὸν ὄπλον, ἀείρας,
 ἥνιδε, κεῖνοί σοι πᾶν ἐρέουσιν ἔπος.
 οἱ δ' ἄρ' ὑπὸ πλῆγῃσι θαῶς βέμβικας ἔχοντες
 10 ἔστρεφον εὐρείῃ παῖδες ἐνὶ τριόδῳ.
 'κείνων ἔρχεο,' φησί, 'μετ' ἵχνια.' χῶ μὲν ἐπέστη
 πλῆσιόν· οἱ δ' ἔλεγον· 'τὴν κατὰ σαυτὸν ἔλα.'
 ταῦτ' αἶων ὁ ξεῖνος· ἐφείσατο μείζονος οἴκου
 δράξασθαι, παίδων κληδὸνα συνθέμενος, [p. 138]
 15 τὴν δ' ὀλίγην ὥς κεῖνος ἐς οἰκίον ἤγετο νύμφην.
 οὕτω καὶ σύ γ' ἰὼν τὴν κατὰ σαυτὸν ἔλα.

A stranger from Atarneus thus asked Pittacus of Mytilene, the son of Hyrrhas:
 “ Reverend Father, two marriages invite me. One lady is my equal in wealth
 and blood: the other is above my station. Which is better ? Come advise me
 whether of those I should lead to the altar.”

So he spake: and Pittacus lifted up his staff, the old man's weapon, and said: “
 Lo ! these yonder shall tell thee all.” Now these were boys who at a wide
 crossing were spinning their swift tops with blows of the lash. “ Follow their
 tracks,” saith he. And the stranger stood by them: and they were saying: “
 Keep your own rank ! “ When the stranger heard the words, he laid to heart
 the saying of the boys and spared to grasp at the greater estate. Now, even as
 he led home the humble bride, so go thou and keep thine own rank.

εἶπέ τις, Ἡράκλειτε, τεδὸν μόρον, ἐς δέ με δάκρυ
 ἤγαγεν, ἐμνήσθην δ' ὅσσάκις ἀμφοτέροι
 ἥλιον ἐν λέσχῃ κατεδύσαμεν: ἀλλὰ σὺ μέν που,
 ξεῖν' Ἀλικαρνησεῦ, τετράπαλαι σποδιή:
 5 αἱ δὲ τεαὶ ζώουσιν ἀηδόνες, ἥσιν ὁ πάντων
 ἀρπακτὴς Αἴδης οὐκ ἐπὶ χεῖρα βαλεῖ.

‘ A.P. vii. 80, Diog. Laert. ix. 17.

One told me, Heracleitus, of thy death and brought me to tears, and I
 remembered how often we two in talking put the sun to rest. Thou, methinks,
 Halicarnasian friend, art ashes long and long ago; but thy nightingales live
 still, whereon Hades, snatcher of all things, shall not lay his hand.

‘
 [Οξεῖαι πάντη περὶ τὸν τάφον εἰσὶν ἄκανθαι
 καὶ σκόλοpes: βλάψεις τοὺς πόδας, ἣν προσίης:]
 Τίμων μισάνθρωπος ἐνοικέω. ἀλλὰ πάρελθε
 οἰμώζειν εἶπας πολλά, πάρελθε μόνον.

‘ A.P. vii. 320, where it is attributed to Hegesippus. Plut. Ant. quotes the last distich as τὸ περιφερόμενον Καλλιμάχειον.

The Epitaph of Timon of Athens.

All about my grave are sharp thorns and stakes: thou wilt hurt thy feet if thou comest nigh:

I, Timon, hater of men, inhabit here; but go thou by; curse me as thou wilt, but go.

‘
 μὴ χαίρειν εἴπῃς με, κακὸν κέαρ, ἀλλὰ πάρελθε:
 ἶσον ἐμοὶ χαίρειν ἐστὶ τὸ μὴ σὲ γελᾶν.

‘ A.P. vii. 318. [p. 140]

Bid me not “farewell,” evil heart, but go by. It is well with me if thou refrain from laughter.

‘

Τίμων, οὐ γὰρ ἔτ’ ἐσσί, τί τοι, σκότος ἢ φάος
ἐχθρόν;

‘τὸ σκότος· ὑμέων γὰρ πλείονες εἰν Αἴδη.’

‘ A.P. vii. 317.

Timon (for thou art no more), which is hateful to thee - Darkness or Light ? “
The Darkness, for there are more of you in Hades.”

‘
 κόγχος ἐγώ, Ζεφυρίτι, παλαίτερος ἄλλὰ σὺ νῦν με,
 Κύπρι, Σεληναίης ἄνθεμα πρῶτον ἔχεις,
 ναυτίλος ὃς πελάγεσσιν ἐπέπλεον, εἰ μὲν αἴται,
 τείνας οἰκείων λαῖφος ἀπὸ προτόνων,
 5 εἰ δὲ Γαληναίη, λιπαρὴ θεός, οὖλος ἐρέσσων,
 ποσσὶ νῖν, ὥστ’ ἔργῳ τοῦνομα συμφέρεται,
 ἔστ’ ἔπεςον παρὰ θίνας Ἰουλίδας, ὄφρα γένωμαι
 σοὶ τὸ περίσκεπτον παίγνιον, Ἀρσινόη, [p. 142]
 μηδὲ μοι ἐν θαλάμησιν ἔθ’ ὥς πάρος, εἰμὶ γὰρ ἄπνους,
 10 τίκτεται νοτερῆς ὤεον ἀλκύνῃς.
 Κλεινίου ἀλλὰ θυγατρὶ δίδου χάριν. οἶδε γὰρ ἐσθλὰ
 ῥέζειν καὶ Σμύρνης ἐστὶν ἀπ’ Αἰολίδος.
 ‘ Athen. vii. 318.

An old shell am I, O Lady of Zephyrium, but now, Cypris, I am thine, a first offering from Selenaea: I the nautilus that used to sail upon the sea, if there were wind, stretching my sail on my own forestays, if Calm Galenaea, that bright goddess, prevailed, rowing strongly with my feet - so that my name befits my deed ! - till I fell on the shores of Iulis, that I might become thy admired toy, Arsinoë, and that in my chambers may no more be laid, as erstwhile - for I am dead - the eggs of the water-haunting kingfisher. But give thou grace to the daughter of Cleinias; for she knows to do good deeds and she is from Aeolian Smyrna.

τοῦ Σαμίου πόνος εἰμὶ δόμῳ ποτὲ θεῖον ἀοιδὸν
 δεξαμένου, κλείω δ' Εὐρυτον, ὅσσ' ἔπαθεν,
 καὶ ξανθὴν Ἰόλειαν, Ὀμήρειον δὲ καλεῖμαι
 γράμμα: Κρεωφύλῳ, Ζεῦ φίλε, τοῦτο μέγα.

‘ Strabo xiv. 638, Sext. Emp. Adv. math. p. 609, schol. Dion. Thrac. p. 163
 (except the last four sords’.

I am the work of the Samian, who once received the divine singer in his house; and I celebrate the sufferings of Eurytus and of fair-haired Ioleia; but I am called the writing of Homer. Dear Zeus, for Creophylus this is a great thing.

στήλῃν μητρυνῆς, μικρὰν λίθον, ἔστεφε κοῦρος,
 ὥς βίον ἡλλάχθαι καὶ τρόπον οἰόμενος:
 ἢ δὲ τάφῳ κλινθέντα κατέκτανε παῖδα πεσοῦσα:
 φεύγετε μητρυνῆς καὶ τάφον οἱ πρόγονοι.

‘ A.P. ix. anonym. but attributed to Callim. by Planud. [p. 144]

A youth was garlanding the grave-pillar of his step-mother, a short stone, thinking that with change of life her nature too was changed. But as he bent over the grave, the stone fell and killed the boy. Ye step-sons, shun even the grave of a step-mother.

‘

ἦλθε Θεαίτητος καθαρὴν ὁδόν. εἰ δ' ἐπὶ κισσὸν
 τὸν τεὸν οὐχ αὖτη, Βάκχε, κέλευθος ἄλει,
 ἄλλων μὲν κήρυκες ἐπὶ βραχὺν οὔνομα καιρὸν
 φθέγγονται, κείνου δ' Ἑλλὰς αἰεὶ σοφίην.

‘ A.P. ix. 565.

Theaetetus travelled a splendid path. If that path, Bacchus, leads not to thine
 ivy wreath - other men's names the heralds will voice a little while, but his
 skill Hellas will voice for ever.

μικρή τις, Διόνυσε, καλὰ πρήσسونτι ποιητῇ
 ῥῆσις: ὁ μὲν “νικῶ” φησὶ τὸ μακρότατον,
 ᾧ δὲ σὺ μὴ πνεύσης ἐνδέξιος, ἦν τις ἔρηται
 ‘πῶς ἔβαλες’; φησὶ “σκληρὰ τὰ γινόμενα.’
 5 τῷ μερμηρίζαντι τὰ μὴ ἔνδικα τοῦτο γένοιτο
 τοῦπος: ἐμοὶ δ’, ὦναξ, ἡ βραχυσυλλαβίη.
 ‘ A.P. ix. 566.

Short is the speech, Dionysus, of the successful poet: “ Won,” says he, at most. But if thou breathe not favourably and one ask, “ What luck? “ “’Tis a hard business,” he says. Be these the words of him who broods injustice; but mine, O Lord, the monosyllable !

‘

τῇδε Σάων ὁ Δίκωνος Ἀκάνθιος ἱερὸν ὕπνον
κοιμᾶται. θνήσκειν μὴ λέγε τοὺς ἀγαθοὺς.

‘ A.P. vii. 451.

Here Saon of Acanthus, son of Dicon, sleeps the holy sleep. Say not that the good die.

‘

ἥν δίζη Τιμαρχον ἐν Ἅιδος, ὄφρα πύθῃται
 ἥ τι περὶ ψυχῆς ἥ πάλι πῶς ἔσσει,
 δίξεσθαι φυλῆς Πτολεμαίδος υἱέα πατρὸς
 Πανσανίου: δῆεις δ’ αὐτὸν ἐν εὐσεβέων.

‘ A.P. vii. 520. [p. 146]

If thou seekest Timarchus in the house of Hades to learn aught of the soul, or how it shall be with thee hereafter, seek the son of Pausanias of the Ptolemaic tribe, and thou shalt find him in the abode of the righteous.

σύντομος ἦν ὁ ξεῖνος: ὃ καὶ στίχος οὐ μακρὰ λέξων

‘Θῆρις Ἀρισταίου Κρής’ ἐπ’ ἐμοὶ δολιχός.

‘ A. P. vii. 447.

Short was the stranger: wherefore the line, though brief its tale: “ Theris, son of Aristaeus, Cretan,” is long for me.

‘

Κύζικον ἦν ἔλθης, ὀλίγος πόνος Ἴππακὸν εὐρεῖν

καὶ Διδύμην: ἀφανὴς οὐ τι γὰρ ἡ γενεή.

καὶ σφιν ἀνιηρὸν μὲν ἐρεῖς ἔπος, ἔμπα δὲ λέξαι

τοῦθ’, ὅτι τὸν κείνων ὦδ’ ἐπέχω Κριτίν.

‘ A. P. vii. 521.

If thou goest to Cyzicus, it will be small trouble to find Hippacus and Didyme: for not obscure is their family. And a painful message thou wilt tell them, yet tell them this, that I here cover Critias, their son.

ἦ ῥ' ὑπὸ σοὶ Χαρίδας ἀναπαύεται; εἰ τὸν Ἀρίμμη
 τοῦ Κυρηναίου παῖδα λέγεις, ὑπ' ἐμοί.
 ὦ Χαρίδα, τί τὰ νέρθε; πολὺ σκότος. αἱ δ' ἄνοδοι τί;
 'ψεῦδος.' ὁ δὲ Πλούτων; μῦθος. ἀπωλόμεθα. [p. 148]
 5 'οὗτος ἐμὸς λόγος ὕμιν ἀληθινός; εἰ δὲ τὸν ἥδυν
 βούλει, Πελλαίου βοῦς μέγας εἰν Αἴδη.'
 ' A. P. vii. 524.

Doth Charidas rest under thee ? “ If thou meanest the son of Arimmas of
 Cyrene, under me.” O Charidas, what of the world below ? “ Much
 darkness.” And what of the upward way? “A lie.” And Pluto? “A
 fable.” We are undone. “This that I say to you is the true tale, but if thou
 wouldst have the pleasant tale, a great ox costs but a Pellaeian copper in
 Hades.”

δαίμονα τίς δ' εὖ οἶδε τὸν αὐριον; ἀνίκα καὶ σέ
 Χάρμι, τὸν ὀφθαλμοῖς χθιζὸν ἐν ἀμετέροις
 τᾷ ἐτέρῳ κλαύσαντες ἐθάπτομεν: οὐδὲν ἐκείνου
 εἶδε πατὴρ Διοφῶν χρῆμ' ἀνιαρότερον.

‘ A. P. vii. 519.

Who knows aright to-morrow's fortune ? When even thee, Charmis, whom we
 saw with our own eyes yesterday, next day we laid in the grave with tears.
 Than that thy father Diophon hath seen nothing more painful.

‘

‘Τιμονόη.’ τίς δ’ ἐσσί; μὰ δαίμονας, οὐ σ’ ἂν ἐπέγνων,
 εἰ μὴ Τιμοθέου πατρὸς ἐπὶν ὄνομα
 στήλῃ καὶ Μήθυμνα, τεῖ πόλεις. ἧ μέγα φημὶ
 χῆρον ἀνιᾶσθαι σὸν πόσιν Εὐθυμένη.

‘ A. P. vii. 522.

“Timonoë.” Who art thou? By the gods I had not known thee, were not the name of thy father Timotheus on thy tombstone, and Methymna, thy city. Great, methinks, is the sorrow of thy widowed husband Euthymenes !

‘

Κρηθίδα τὴν πολύμυθον, ἐπισταμένην καλὰ παίζειιν
 δίζηνται Σαμίων πολλάκι θυγατέρες,
 ἡδίστην συνέριθον ἀεὶ λάλον· ἢ δ' ἀποβρίξει
 ἐνθάδε τὸν πάδαις ὕπνον ὀφειλόμενον.

‘ A. P. vii. 459. [p. 150]

Crathis, of many tales, skilled in pretty jest, do the daughters of the Samians
 oft-times seek - their sweetest companion, always talking; but she sleeps here
 the sleep that is due to all.

‘

ὄφελε μηδ' ἐγένοντο θοαὶ νέες: οὐ γὰρ ἂν ἡμεῖς

παῖδα Διοκλείδου Σώπολιν ἐστένομεν.

νῦν δ' ὁ μὲν εἰν ἀλί που φέρεται νέκυς, ἀντὶ δ' ἐκείνου

οὔνομα καὶ κενεὸν σῆμα παρερχόμεθα.

‘ A. P. vii. 271.

Would that swift ships had never even been! So should we not be mourning Sopolis, son of Diocleides. But now he floats somewhere in the sea, a corpse, and, in his stead, his name and empty tomb we pass by.

Νάξιος οὐκ ἐπὶ γῆς ἔθανεν Λύκος, ἀλλ' ἐνὶ πόντῳ
 ναῦν ἅμα καὶ ψυχὴν εἶδεν ἀπολλυμένην,
 ἔμπορος Αἰγίνηθεν ὅτ' ἔπλεε. χῶ μὲν ἐν ὑγρῇ
 νεκρός, ἐγὼ δ' ἄλλως οὖνομα τύμβος ἔχων
 5 κηρύσσω πανάληθες ἔπος τόδε 'φεῦγε θαλάσση
 συμμίσγειν ἐρίφων, ναυτίλε, δυομένων.'

‘ A. P. vii. 272.

Not on land died Lycus of Naxos, but at sea he saw ship and life perish
 together, when sailing as a merchant from Aegina. And he in the wet sea is a
 corpse, while I, the tomb that holds only his name, proclaim this message of
 utter truth: Flee the company of the sea, O mariner, when the Kids are setting
 !

Δωδεκέτη τὸν παῖδα πατὴρ ἀπέθηκε Θίλιππος
ἐνθάδε, τὴν πολλὴν ἐλπίδα, Νικοτέλην.

‘ A. P. vii. 453.

Here the father laid his twelve-year son: here Philippus laid his great hope -
Nicoteles.

Ἦῳοι Μελάνιππον ἐθάπτομεν, ἥελίου δὲ
 δυομένου Βασιλῶ κάτθανε παρθενικῇ
 αὐτοχερί: ζῶειν γὰρ ἀδελφεὸν ἐν πυρὶ θεῖσα
 οὐκ ἔτλη. δίδυμον δ' οἶκος ἐσεῖδε κακὸν [p. 152]
 5 πατρὸς Ἀριστίπποιο, κατήφησεν δὲ Κυρήνη
 πᾶσα τὸν εὐτεκνον χῆρον ἰδοῦσα δόμον.
 ‘ A. P. vii. 517.

At morn we buried Melanippus: as the sun set the maiden Basilo died by her
 own hand; for she could not endure to lay her brother on the pyre and live;
 and the house of their father Aristippus beheld a twofold woe; and all Cyrene
 bowed her head to see the home of happy children made desolate.

‘

ὅστις ἐμὸν παρὰ σῆμα φέρεις πόδα, Καλλιμάχου με

ἴσθι Κυρηναίου παῖδά τε καὶ γενέτην.

εἰδείης δ’ ἄμφω κεν: ὁ μὲν κοτε πατρίδος ὅπλων

ἤρξεν, ὁ δ’ ἤεισεν κρέσσονα βασκανίης:

5 οὐ νέμεσις: Μοῦσαι γὰρ ὅσους ἴδον ὄμματι παῖδας

μὴ λοξῶ, πολιοῦς οὐκ ἀπέθεντο φίλους.

‘ A. P. vii. 525.

Whosoever thou art who walkest past my tomb, know that I am son and sire of Callimachus of Cyrene. Thou wilt know them both. For the one once led the arms of his fatherland, the other sang songs beyond the reach of envy. Naught in this is there to surprise; for on whom as children the Muses look with no sidelong glance, those they do not reject as friends when their heads are grey.

Ἀστακίδην τὸν Κρήτα τὸν αἰπόλον ἤρπασε Νύμφη
 ἐξ ὄρεος, καὶ νῦν ἱερὸς Ἀστακίδης.
 οὐκέτι Δικταίησιν ὑπὸ δρυσίν, οὐκέτι Δάφνιν
 ποιμένες, Ἀστακίδην δ' αἰὲν ἀεισόμεθα.
 ‘ A. P. vii. 518.

Astacides, the Cretan, the goat-herd, a nymph carried off from the hill, and now Astacides is made holy. No more beneath the oaks of Dicte, no more of Daphnis shall we shepherds sing, but always of Astacides.

εἶπας “Ἥλιε χαῖρε” Κλεόμβροτος Ὠμβρακιώτης
 ἦλατ’ ἀφ’ ὕψηλοῦ τείχεος εἰς Αἴδην, [p. 154]
 ἄξιον οὐδέν ἰδὼν θανάτου κακόν, ἀλλὰ Πλάτωνος
 ἐν τὸ περὶ ψυχῆς γράμμ’ ἀναλεξάμενος.

‘ A. P. vii. Sext. Emp. Adv. math. p. 690; schol. Dion. Thrac. p. 160.

Farewell, O Sun, said Cleombrotus of Ambracia and leapt from a lofty wall into Hades. No evil had he seen worthy of death, but he had read one writing of Plato’s, On the Soul.

ἥρως Ἡετίωνος ἐπίσταθμος Ἀμφιπολίτεω
 ἴδρυμαι μικρῷ μικρὸς ἐπὶ προθύρῳ
 λοξὸν ὄφιν καὶ μοῦνον ἔχων ξίφος· ἀνδρὶ δ' Ἐπειῷ
 θυμωθεὶς πεζὸν καμὲ παρῳκίσσατο.
 ‘ A. P. ix. 336.

I, a Hero, am set by the doors of Eëtion of Amphipolis - a small statue by a small vestibule, with coiling snake and a sword - no more: Wroth with the man Epeius he has set me also by his house on foot.

ᾧμοσε Καλλίγνωτος Ἰωνίδι μήποτ' ἐκείνης

ἔξειν μήτε φίλον κρέσσονα μήτε φίλην.

ᾧμοσεν: ἀλλὰ λέγουσιν ἀληθέα τοὺς ἐν ἔρωτι

ὄρκους μὴ δύνειν οὔατ' ἐς ἀθανάτων.

5 νῦν δ' ὁ μὲν ἀρσενικῷ θέρεται πυρί: τῆς δὲ ταλαίνης

νύμφης ὡς Μεγαρέων οὐ λόγος οὐδ' ἀριθμός.

‘ A. P. v. . [p. 156]

Callignotus swore to Ionis that he would never hold man or woman dearer than her. He swore: but what they say is true - that lovers' oaths enter not the ears of the immortals. And now his flame is a man, while of poor Ionis there is, as of the Megarians, “nor count nor reckoning.”

εἶχον ἀπὸ σμικρῶν ὀλίγον βίον οὔτε τι δεινὸν
 ῥέζων οὔτ' ἀδικῶν οὐδένα. γαῖα φίλη,
 Μικύλος εἴ τι πονηρὸν ἐπήνεσα, μήτε σὺ κούφη
 γίνεο μήτ' ἄλλοι δαίμονες οἳ μ' ἔχετε.
 ‘ A.P. vii. 460.

With little means I led a humble life doing no dreadful deed nor injuring any.
 Dear Earth Gaia, if I, Micylus, have praised any evil thing, be not thou light to
 me, nor light ye other Spirits which have me in your keeping.

Ἡσιόδου τό τ' ἄεισμα καὶ ὁ τρόπος: οὐ τὸν αἰοιδὸν
 ἔσχατον, ἀλλ' ὀκνέω μὴ τὸ μελιχρότατον
 τῶν ἐπέων ὁ Σολεὺς ἀπεμάζατο: χαίρετε λεπταὶ
 ῥήσιες, Ἀρήτου σύντονος ἀγρυπνίη.
 ' A.P. ix. 507. Arati *wit. ii. (West. p. 54).

Hesiod's is the theme and Hesiod's the manner. I misdoubt that not to the utter end but only the most honeysweet of his verses has the poet of Soli copied. Hail subtle discourses, the earnest vigil of Aratus.

ἔχθαίρω τό ποίημα τὸ κυκλικόν, οὐδὲ κελεύθῳ
 χαίρω τίς πολλοὺς ὧδε φέρει,
 μισῶ καὶ περίφοιτον ἐρώμενον, οὐδ' ἀπὸ κρήνης
 πίνω: σικχαίνω πάντα τὰ δημόσια.

5 Λυσανίη, σὺ δὲ ναιχὶ καλὸς καλός — ἀλλὰ πρὶν εἰπεῖν
 τοῦτο σαφῶς Ἦχώ, φησί τις ἄλλος ἔχει.'

‘ A.P. xii. 43. [p. 158]

I hate the cyclic poem, nor do I take pleasure in the road which carries many
 to and fro. I abhor, too, the roaming lover, and I drink not from every well; I
 loathe all common things. Lysanias, thou art, yea, fair, fair: but ere Echo has
 quite said the word, says someone, “He is another’s.”

ἔγχει καὶ πάλιν εἶπε ‘Διοκλέος.’ οὐδ’ Ἀχελῷος
 κείνου τῶν ἱερῶν αἰσθάνεται κυάθων.
 καλὸς ὁ παῖς, Ἀχελῷε, λίην καλός, εἰ δέ τις οὐχὶ
 φησὶν — ἐπισταίμην μοῦνος ἐγὼ τὰ καλά.

‘ A.P. xii. 51.

Fill the cup and say again “To Diocles!” And Achelous knows not of his
 sacred cups. Fair is the boy, O Achelous, and very fair: and if any denies it,
 may I alone know how fair he is !

Θεσσαλικὲ Κλεόνικε, τάλαν, τάλαν, οὐ μὰ τὸν ὀξὺν
 ἥλιον, οὐκ ἔγνων: σχέτλιε, ποῦ γέγονας;
 ὀστέα σοὶ καὶ μοῦνον ἔτι τρίχες: ἦ ρά σε δαίμων
 οὐμὸς ἔχει, χαλεπῇ δ' ἦντεο θευμορίῃ;
 5 ἔγνων: Εὐξίθεός σε συνήρπασε, καὶ σὺ γὰρ ἐλθὼν
 τὸν καλόν, ὃ μοχθήρ', ἔβλεπες ἀμφοτέροις.
 ' A.P. xii. 71.

Cleonicus of Thessaly, poor youth ! poor youth ! nay, by the scorching sun I
 knew thee not. Where, poor wretch, hast thou been ? Thou hast but bones and
 hair. Hath then the same doom overtaken thee as me, and hast thou met a hard
 dispensation of the gods ? I know - Euxitheus hath caught thee too: for thou,
 too, didst come and gaze upon the fair one, poor youth, with both thine eyes.

Ὠγρευτής, Ἐπίκυδες, ἐν οὖρεσι πάντα λαγῶν
 διφᾶ καὶ πάσης ἵχνια δορκαλίδος
 στείβη καὶ νιφετῷ κεχρημένος, ἦν δέ τις εἴπη
 ‘τῇ, τόδε βέβληται θηρίον,’ οὐκ ἔλαβεν.
 5 χούμους ἔρωσ τοιόσδε: τὰ γὰρ φεύγοντα διώκειν
 οἶδε, τὰ δ’ ἐν μέσσῳ κείμενα παρπέτεται.
 ‘ A.P. xii. 102. [p. 160]

The hunter on the hills, O Epicydes, searches out every hare and the tracks of every roe, beset by frost and snow. But if one say, “ Lo ! here is a beast shot “ he takes it not. Even such is my love: it can pursue what flees from it, but what lies ready it passes by.

Οἶδ' ὅτι μοι πλούτου κενεαὶ κενεαὶ χέρες, ἀλλά, Μένιππε,
 μὴ λέγε πρὸς Χαρίτων τοῦμὸν ὄνειρον ἐμοί.
 ἀλγέω τήν διὰ παντὸς ἔπος τόδε πικρὸν ἀκούων:
 ναὶ φίλε, τῶν παρὰ σοῦ τοῦτ' ἀνεραστότατον.

‘ A.P. xii. 148.

Empty of wealth, I know, are my hands. But, for the Graces' sake, Menippus,
 tell not "my own dream to me." Pained through and through am I, when I hear
 this bitter saying. Yes, my friend, of all I have had from thee this is the most
 unloverlike.

‘

Ἄρτεμι, τὴν τόδ’ ἄγαλμα Φιληρατὶς εἵσατο τῇδε:
 ἀλλὰ σὺ μὲν δέξαι, πότνια, τὴν δὲ σάω.

‘ A.P. vi. 347.

Artemis, to thee Phileratis set up this image here. Do thou accept it, Lady, and keep her safe.

‘
 τίν με, λεοντάγχ’ ὦνα συοκτόνε, φήγινον ὄζον
 θῆκε “τίς;” Ἀρχῖνος. “ποῖος;” ὁ Κρής.
 ‘δέχομαι.’
 ‘ A.P. vi. 351.

To thee, O Lord, Strangler of the Lion, Slayer of the Boar, I, a branch of oak,
 am dedicated - “By whom?” Archinus. “Which?” The Cretan. “I
 accept.”

Βαττιάδεω παρὰ σῆμα φέρεις πόδας εὖ μὲν ἀοιδὴν
εἰδότος, εὖ δ' οἶνω καίρια συγγελάσαι.

‘ A.P. vii. 415.

’Tis the tomb of Battus’ son that thou art passing - one who was well skilled
in poesy and well skilled in season to laugh over the wine.

‘

ὁ Λύκτιος Μενίτας

τὰ τόξα ταῦτ’ ἐπειπὼν [p. 162]

ἔθηκε ‘τῇ, κέρας τοι

δίδωμι καὶ φαρέτρην,

5 Σάραπι: τοὺς δ’ ὀιστοὺς

ἔχουσιν Ἑσπερῖται.’

‘ A.P. xiii. .

Menitas of Lyctus dedicated this bow with these words: “ Lo ! I give to thee horn and quiver, Sarapis; but the arrows the men of Hesperis have.”

‘

τὰ δῶρα τὰφροδίτη
 Σῖμον ἢ περίφοιτος, εἰκόν’ αὐτῆς,
 ἔθηκε τήν τε μίτρην
 ἢ μαστοὺς ἐφίλησε τόν τε πανόν,
 5 αὐτοὺς θ’ οὔς ἐφόρει τάλαινα θύρσους.
 ‘ A.P. xiii. 24.

These gifts to Aphrodite did Simōn, the light o’ love, dedicate: a portrait of herself and the girdle that kissed her breasts, and her torch, yea, and the wands which she, poor woman, used to carry.

‘
 Δήμητρι τῇ Πυλαίῃ
 τῇ τοῦτον οὐκ Πελασγῶν
 Ἀκρίσιος τὸν νηὸν ἐδέϊματο, ταῦθ’ ὁ Ναυκρατίτης
 καὶ τῇ κάτω θυγατρὶ
 5 τὰ δῶρα Τιμόδημος
 εἷσατο τῶν κερδέων δεκατεύματα: καὶ γὰρ εὔξαθ’ οὕτως.
 ‘ A.P. xiii. 25.

To Demeter of the Gates, to whom Pelasgian Acrisius builded this shrine, and
 to her daughter under earth, Timodemus of Naucratis dedicated these gifts as a
 tithe of his gains. For so he vowed.

Ἰερῆη Δήμητρος ἐγὼ ποτε καὶ πάλιν Καβείρων,
 ὦνερ, καὶ μετέπειτα Δινδυμήνης [p. 164]
 ἢ γρηῃς γενόμην, ἢ νῦν κόνις, ἢ ἔν [ὄτλοις Ἐλευθοῦς]
 πολλῶν προστασίη νέων γυναικῶν.
 5 καὶ μοι τέκν' ἐγένοντο δύο ἄρσενά, κηπέμυσ' ἐκείνων
 εὐγῆρως ἐνὶ χερσίν· ἔρπε χαίρων.
 Ἀ.Ρ. vii. 728

Priestess, Sir, of old was I of Demeter and again of the Cabeiri and afterward
 of Dindymene Cybele - I the old woman who am now dust, I who in [the
 travail of Eleutho] was the friend of many young wives. And two male
 children were born to me and in a ripe old age I closed my eyes in their arms.
 Go thy way and farewell !

ἥμισυ μέν ψυχῆς ἔτι τὸ πνέον, ἥμισυ δ' οὐκ οἶδ'
 εἶτ' Ἔρος εἶτ' Αἰδὴς ἥρπασε, πλὴν ἀφανές.
 ἦ ῥά τιν' ἐς παίδων πάλιν ὤχιετο; καὶ μὲν ἀπεῖπον
 πολλάκι 'τὴν δρῆσιν μὴ ὑποδέχεσθε νέοι.'
 5 οὐ τις συνδιφήσον: ἐκεῖσε γὰρ ἡ λιθόλευστος
 κείνη καὶ δύσεως οἶδ' ὅτι που στρέφεται.
 ' A.P. xii. 73.

Half of my soul still lives, but half I know not whether Love or Death hath
 stolen: only it is vanished. Has it gone again to where the boys are ? and yet I
 forbade them often: " O youths, receive not the runaway!" There help me,
 some one, to search; for there somewhere of a surety flits that lovesick one,
 worthy to die by stoning.

εἰ μὲν ἐκὼν, Ἀρχῖν', ἐπεκώμασα, μυρία μέμφου,
 εἰ δ' ἄκων ἤκω, τὴν προπέτειαν ἔα. [p. 166]
 ἄκρητος καὶ Ἔρως μ' ἠνάγκασαν, ὧν ὁ μὲν αὐτῶν
 εἴλκεν, ὁ δ' οὐκ εἶα τὴν προπέτειαν ἔαν.
 5 ἐλθὼν δ' οὐκ ἐβόησα, τίς ἢ τίνος, ἀλλ' ἐφίλησα
 τὴν φλιήν: εἰ τοῦτ' ἔστ' ἀδίκημ', ἀδικέω.
 ' A. p. xii. 118 ; Cramer, Anec. Par. in. 384.

If of my free will, Archinus, I serenaded thee, blame me ten thousand times;
 but if I came unwillingly, away with rashness! Wine and Love constrained
 me; whereof the one dragged me, the other allowed me not to away with
 rashness. And when I came, I did not shout thine or thy father's name, but
 kissed the doorpost. If this be wrong, then I have done wrong.

ἔλκος ἔχων ὁ ξεῖνος ἐλάνθανεν: ὡς ἀνηρὸν
 πνεῦμα διὰ στηθέων ἑίδες ; ἠνηγάγετο,
 τὸ τρίτον ἡνίκ' ἔπινε, τὰ δὲ ρόδα φυλλοβολεῦντα
 τῶνδρὸς ἀπὸ στεφάνων πάντ' ἐγένοντο χαμαί:
 5 ὥπτηται μέγα δὴ τι: μὰ δαίμονας οὐκ ἀπὸ ῥυσμοῦ
 εἰκάζω, φωρὸς δ' ἔχνια φῶρ ἔμαθον.

‘ A. P. xii. 134.

The stranger had a wound and we knew it not. How painful a sigh, marked
 you ? he heaved when he drank his third cup, and the roses, shedding their
 petals, fell from his garlands all upon the ground. He is badly burnt, by the
 gods, my guess is not amiss - a thief myself I know the tracks of a thief.

ἔστι τι ναὶ τὸν Πᾶνα κεκρυμμένον, ἔστι τι ταύτη
 ναὶ μὰ Διόνυσον πῦρ ὑπὸ τῇ σποδιῇ:
 οὐ θαρσέω: μὴ δὴ με περίπλεκε. πολλάκι λήθει
 τοῖχον ὑποτρώγων ἡσύχιος ποταμός:
 5 τῷ καὶ νῦν δείδοικα, Μενέξενε, μὴ με παρεισδὺς
 οὔτος ὁ σιγέρπης εἰς τὸν ἔρωτα βάλῃ.
 ‘ A. P. xii. 139. [p. 168]

There is something hidden, by Pan, there is, yes, by Dionysus, some hidden
 fire beneath these ashes. No confidence have I: embrace me not. Oft-times the
 quiet river undermines the wall unmarked. So now I fear, Menexenus, lest this
 fawning gypsy slip in and whelm me in love.

‘Ληφθήσει, περίφευγε, Μενέκρατες’ εἶπα Πανήμου
 εἰκάδι, καὶ Λώιου τῇ τίνι ; τῇ δεκάτῃ
 ἦλθεν ὁ βοῦς ὑπ’ ἄροτρον ἐκούσιος. εὖ γ’ ἐμὸς Ἑρμῆς,
 εὖ γ’ ἐμός· οὐ παρὰ τὰς εἴκοσι μεμφόμεθα.

‘ A. P. xii. 149.

“Thou wilt be caught ! flee and save thyself, Menecrates!” said I on the 20th of Panemos, and on Loios the - what? - the 10th, the ox came to the plough unbidden. Well done, my Hermes, well done ! with the twenty days’ interval I find no fault.

ὥς ἀγαθὰν Πολύφαμος ἀνέυρετο τὰν ἐπαιιδὰν
 τῶραμένῳ: ναὶ Γᾶν, οὐκ ἀμαθὴς ὁ Κύκλωψ:
 αἱ Μοῦσαι τὸν ἔρωτα κατισχναίνοντι, Φίλιππε:
 ἦ πανακὲς πάντων φάρμακον ἡ σοφία.
 5 τοῦτο, δοκέω, χά λιμὸς ἔχει μόνον ἐς τὰ πονηρὰ
 τῶγαθόν: ἐκκόπτει τὰν φιλόπαιδα νόσον.
 ἔσθ' ἀμῖν χάκαστά σ' ἀφειδέα ποττὸν Ἔρωτα:
 'τουτί, παῖ, κείρευ τὰ πτερὰ παιδάριον,
 οὐδ' ὅσον ἀττάραγόν τυ δεδοίκαμες: αἱ γὰρ ἐπῳδαὶ
 10 οἴκοι τῷ χαλεπῷ τραύματος ἀμφότεραι.'
 ' A. P. xii. 150. [p. 170]

How excellent was the charm that Polyphemus discovered for the lover. By Earth, the Cyclops was no fool ! The Muses, O Philippus, reduce the swollen wound of love. Surely the poet's skill is sovereign remedy for all ill. Methinks hunger, too, hath this good and this alone in regard to evil: it drives away the disease of love. We have both remedies against thee, remorseless Love: "There, boy; have thy wings cut, little boy ! We fear thee not a jot; for we have in store both charms for thy cruel hurt."

τὴν ἀλίην Εὐδημος, ἐφ' ἧς ἅλα λιτὸν ἐπέσθων
 χειμῶνας μεγάλους ἐξέφυγεν δανέων,
 θῆκε θεοῖς Σαμόθραξι λέγων ὅτι τήνδε κατ' εὐχὴν,
 ὦ λαοί, σωθεῖς ἐξ ἀλὸς ὧδ' ἔθετο.

‘ A. P. vi. 301

The salt-cellar, whereon, by eating frugal salt for relish, he escaped the mighty
 storms of debt, Eudemus dedicated to the gods of Samothrace the Cabeiri,
 saying, “According to my vow, O people, saved from salt, I dedicated this
 here.”

Εὐμαθίην ἤτεῖτο διδοῦς ἐμὲ Σῖμος ὁ Μίκκου [p. 172]
 ταῖς Μούσαις: αἱ δὲ Γλαῦκος ὅκως ἔδοσαν
 ἀντ' ὀλίγου μέγα δῶρον. ἐγὼ δ' ἀνὰ τῇδε κεχηνῶς
 κεῖμαι τοῦ Σαμίου διπλόον ὁ τραγικὸς
 5 παιδαρίων Διόνυσος ἐπήκοος: οἱ δὲ λέγουσιν
 'ἱερὸς ὁ πλόκαμος' τοῦμὸν ὄνειαρ ἐμοί.
 ' A. P. vi. 310.

Simus, son of Miccus, offered me to the Muses, praying for ease of learning.
 And they, like Glaucus Hom:Il6'234 gave him a great gift for a small. And
 here I am set, gaping twice as widely as the Samian (Dionysus), the tragic
 Dionysus, hearkening to children as they say "Sacred is the lock of hair,"
 Eur:Bacch494 repeating "my own dream to me."

τῆς Ἀγοράνακτός με λέγε, ξένε, κωμικὸν ὄντως
 ἀγκεῖσθαι νίκης μάρτυρα τοῦ Ῥοδίου
 Πάμφιλον, οὐχ ἔν' ἔρωτι δεδαγμένον, ἥμισυ δ' ὅπτῃ
 ἰσχάδι καὶ λύχνοις Ἰσιδος εἰδόμενον.
 ' A. P. vi. 311.

Say, Stranger, that I am set up as a witness of the victory of Agoranax of Rhodes, a comic witness indeed - Pamphilus, not a single love-worn face but half of it like roasted figs and the lamps of Isis.

τὴν Φρυγίην Αἰσχρὴν, ἀγαθὸν γάλα, πᾶσιν ἐν ἐσθλοῖς [p. 174]

Μίκκος καὶ ζωὴν οὔσαν ἐγηροκόμει

καὶ φθιμένην ἀνέθηκεν ἐπεσσομένοισιν ὀρᾶσθαι,

ἢ γρηῖς μαστῶν ὥς ἀπέχει χάριτας.

‘ A. P. vii. 458.

Phrygian Aeschra, his good nurse, so long as she lived, Miccus cared for in her old age with all good things, and when she died, he set up her statue for future generations to see, so that the old woman has received thanks for her nursing breasts.

τέσσαρες αἱ Χάριτες: ποτὶ γὰρ μία ταῖς τρισὶ τήναις
 ἄρτι ποτεπλάσθη κῆτι μύροισι νοτεῖ.
 εὐαίων ἐν πᾶσιν ἀρίζαλος Βερενίκα,
 ἃς ἄτερ οὐδ' αὐταὶ ται Χάριτες Χάριτες.
 ‘ A. P. v. 145.

Four are the Graces; for beside those three another has been fashioned lately
 and is yet wet with perfume. Happy Berenice and resplendent among all -
 without whom even the Graces themselves are not Graces.

τὸν τὸ καλὸν μελανεῦντα Θεόκριτον, εἰ μὲν ἔμ' ἔχθει,
τετράκι μισοίης, εἰ δὲ φιλεῖ, φιλέοις:

ναιχὶ πρὸς εὐχαίτεω Γανυμήδεος, οὐράνιε Ζεῦ,
καὶ σύ ποτ' ἠράσθης — οὐκέτι μακρὰ λέγω.

‘ A. P. xii. 230.

If Theocritus with finely darkening cheek hates me, four times as much mayst
thou hate him, or if he loves me, love. Yea, by Ganymedes of the fair locks, O
Zeus in heaven, thou too hast loved. I say no more.

καὶ πάλιν, Εἰλήθυια, Λυκαινίδος ἔλθ' ἐκαλέυσης
 εὖλοχος ὠδίνων ὧδε οὖν εὐτοκίῃ,
 ὡς τόδε νῦν μέν, ἄνασσα, κόρης ὕπερ, ἀντὶ δὲ παιδὸς
 ὕστερον εὐώδης ἄλλο τι νηὸς ἔχει.

‘ A. P. vi. 146. [p. 176]

Even so again, Eilethyia, come thou when Lycaenis calls, to bless her pains with easy birth; so may thy fragrant shrine have, as now this offering for a girl, some other offering hereafter for a boy.

τὸ χρέος ὡς ἀπέχεις, Ἀσκληπιέ, τὸ πρὸ γυναικὸς
 Δημοδίκης Ἀκέσων ὄφελεν εὐξάμενος,
 γινώσκειν: ἦν δ' ἄρα λάθη, πάλι καὶ μιν ἀπαιτῆς,
 φησὶ παρέξεσθαι μαρτυρίην ὁ πίναξ.

‘ A.P. vi. 147.

Know, Asclepius, that thou hast received the debt which Aceson owed thee by
 his vow for his wife Demodice. But if thou dost forget and demand payment
 again, the tablet says it will bear witness.

τῷ με Κανωπίτῃ Καλλίστιον εἴκοσι μύξαις
 πλούσιον ἅ Κριτίου λύχνον ἔθηκε θεῷ
 εὐξαμένα περὶ παιδὸς Ἀπελλίδος· ἐς δ' ἐμὰ φέγγη
 ἀθρήσας φάσεις “Ἔσπερε πῶς ἔπεσες;”
 ‘ A.P. vi. 148

To the god Sarapis of Canopus did Callistiōn, daughter of Critias, dedicate me
 - a lamp enriched with twenty nozzles: a vow for her child Apellis. Looking
 on my light thou wilt say, “Hesperus, how art thou fallen?”

φησὶν ὃ με στήσας Εὐαίνετος ὃν γὰρ ἔγωγε
 γινώσκω νίκης ἀντί με τῆς ἰδίας
 ἀγκεῖσθαι χάλκειον ἀλέκτορα Τυνδαρίδῃσι·
 πιστεύω Φαίδρου παιδὶ Φιλοξενίδεω.

‘ A.P. vi. 149.

Euaenetus, who set me up, says - for I know not - that in return for a victory
 of his I am offered - a bronze cock - to the Tyndaridae: I believe the son of
 Phaedrus, son of Philoxenides.

‘

Ἰναχίης ἔστηκεν ἐν Ἰσιδος ἢ Θάλεω παῖς
 Αἰσχυλὶς Εἰρήνης μητρὸς ὑποσχασίῃ.

‘ A.P. vi. 150.

In the temple of Isis, daughter of Inachus, is set the statue of Aeschylis,
 daughter of Thales, in fulfilment of the vow of her mother, Eirene.

τίς, ξένος ὃ ναυηγέ; Λεόντιχος ἐνθάδε νεκρὸν [p. 178]

εὔρεν ἐπ' αἰγιαλοῦ, χῶσε δὲ τῷδε τάφῳ

δακρύσας ἐπίκηρον ἐὼν βίον· οὐδὲ γὰρ αὐτὸς

ἤσυχον, αἰθυίῃ δ' ἴσα θαλασσοπορεῖ.

‘ A.P. vii. 277.

Who art thou, O shipwrecked stranger ? Leontichus found thee here a corpse upon the beach, and covered thee in this tomb, with tears for his own hazardous life. For no quiet life is his either, but restless as the gull he roams the sea.

εὐδαίμων ὅτι τᾶλλα μανεῖς ὄρχαῖος Ὀρέστας
 Λευκαρέτα τὰν μὰν οὐκ ἐμάνη μανίαν
 οὐδ' ἔλαβ' ἐξέτασιν τῷ Φωκέος ἄτις ἐλέγχει
 τὸν φίλον: ἀλλ' αἱ χῆν δρᾶμ' ἐδίδαξε μόνον,
 5 ἢ τάχα κα τὸν ἐταῖρον ἀπώλεσε τοῦτο ποιήσας —
 κῆγ' ὡς πολλῶς οὐκέτ' ἔχω Πυλάδας.
 ' A.P. xi. 362.

Orestes of old was happy, Leucarus, because though mad in all else, he was not seized by the greatest madness, nor tried the Phocian by the one test which proves the friend; nay, had he produced but one drama, soon would he by so doing have lost his comrade- even as I have no more my many Pyladae.

‘

οἵτινες Ἀλείοιο παρέρπετε σῆμα Κίμωνος,
ἵστε τὸν Ἰππαίου παῖδα παρερχόμενοι.

‘ A.P. vii. 523.

Whosoever ye be who pass the tomb of Cimon of Elis, know that ye pass the son of Hippaeus.

Αἶνιε καὶ σὺ γὰρ ὧδε Μενέκρατες οὐκ ἐπὶ πολὺ
 ἦσθα: τί σε, ξείνων λῶσσε, κατειργάσατο;
 ἦ ῥα τὸ καὶ Κένταυρον; ‘ὅ μοι πεπρωμένος ὕπνος
 ἦλθεν, ὁ δὲ τλήμων οἶνος ἔχει πρόφασιν.’

‘ A.P. vii. 725.

Menecrates of Aenus - for thou, it seems, wert not to be here for long - what, best of friends, made an end of thee ? Was it that which was the undoing of the Centaur? “ ’Twas the destined sleep that came to me, but wretched wine has the blame.”

Κυνθιάδες θαρσεῖτε, τὰ γὰρ τοῦ Κρητὸς Ἐχέμμα
 καῖται ἐν Ὀρτυγίῃ τόξα παρ' Ἀρτέμιδι, [p. 180]
 οἷς ὑμέων ἐκένωσεν ὄρος μέγα: νῦν δὲ πέπνυται,
 αἰγες, ἐπεὶ σπονδὰς ἡ θεὸς εἰργάσατο.

‘ A.P. vi. vv. - Suidas s.v. *kunqia/des.

Ye goats of Cynthus, be of good cheer ! for now the bow of Cretan Echemmas
 is laid up in Ortygia in the temple of Artemis, - that bow wherewith he made
 the great hill empty of you. But now he hath ceased, ye goats, since the
 goddess hath wrought a truce.

οὕτως ὑπνώσαιοις, Κωνώπιον, ὥς ἐμὲ ποιεῖς
 κοιμᾶσθαι ψυχροῖς τοῖσδε παρὰ προθύροις.
 οὕτως ὑπνώσαιοις, ἀδικωτάτῃ, ὥς τὸν ἐραστὴν
 κοιμίζεις, ἐλέου δ' οὐδ' ὄναρ ἠντίασας.
 5 γείτονες οἰκτεῖρουσι, σὺ δ' οὐδ' ὄναρ. ἡ πολυὴ δὲ
 αὐτίκ' ἀναμνήσει ταῦτά σε πάντα κόμη.
 ' A.P. v. 23.

So mayst thou sleep, Conopiōn, as thou makest thy lover lie by this cold porch; so mayst thou sleep, O most unkind, as thou makest thy lover lie; but pity thou hast not met even in a dream. The neighbours pity, but thou not even in a dream. But the grey hair will presently remind thee of all these things.

The Biography



Ortygia island, where Syracuse was founded in ancient Greek times — Callimachus is recorded as having married the daughter of a Greek man called Euphrates, who came from Syracuse.

Introduction to Callimachus by A. W. Mair



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1. THE LIFE OF CALLIMACHUS

Our authorities for the life of Callimachus are a notice in Suidas s.v. Καλλίμαχος and various references in other authors.

Suidas says: “Callimachus, son of Battus and Mesatma, of Cyrene, grammarian, pupil of Hermocrates of Iasos, the grammarian [an authority upon accents, Gr. Lat. iv. 530 f. Keil], married the daughter of Euphrates of Syracuse. His sister’s son was Callimachus the younger, who wrote an epic, *On Islands*. So diligent was he that he wrote poems in every metre and also wrote a great number of works in prose. The books written by him amount in all to more than eight hundred. He lived in the times of Ptolemy Philadelphus [reigned 285–247 b.c.]. Before his introduction to that king he taught grammar in Eleusis, a hamlet of Alexandria. He survived to the time of Ptolemy, surnamed Euergetes, and Olympiad 127 [an error, see below], in the second year of which Ptolemy Euergetes began to reign.”

Suidas gives also a notice of his nephew: “Callimachus of Cyrene, epic poet, nephew of the preceding son of Stasenor and Megatima, sister of Callimachus.” From this Hemsterhys conjectured that in the first notice also Megatima should be read for Mesatma.

The most probable date on the whole for the birth of Callimachus is circ. 310 b.c. We learn from Vit. Arat. i. that Callimachus, both in his epigrams and also ἐν τοῖς πρὸ Πραξιφάνην, referred to Aratus as older than himself. But as they were fellow-students at Athens the difference of age is not likely to have been considerable: we may put the birth of Aratus in 315, that of Callimachus in 310.

Callimachus claimed to be descended from Battus, the founder of Cyrene (Pind. P. iv., v., Hdt. iv. 155 ff.): Strabo xvii. 837 λέγεται δὲ ἡ Κυρήνη κτίσμα Βάττου· πρόγονον δὲ τοῦτον ἑαυτοῦ φάσκει Καλλίμαχος. In any case he belonged to a family of some eminence, and we learn from himself that his grandfather had distinguished himself in military affairs (Epigr. xxiii.).

While still a young man he was, along with Aratus, a pupil of Praxiphanes the Peripatetic philosopher (author of treatises *On Poetry*, *On History*, etc.), in Athens (Vit. Arat i., iv., and the Latin Vit. Arat.) probably circ. 287–281.

Subsequently, as Suidas tells us, he was a teacher in Eleusis, a suburb of Alexandria; afterwards he was introduced to the court of Ptolemy

Philadelphus, in whose service he continued — apart from occasional excursions — till his death circ. 235 b.c.

The statement in Suidas that Callimachus παρέτεινε μέχρι τοῦ Εὐργέτου κληθέντος Πτολομαίου [came to the throne in 247], Ὀλυμπιάδος δὲ ρκζ', ἧς κατὰ τὸ δεύτερον ἔτος [271 b.c.] ὁ Εὐεργέτης Πτολεμαῖος ἤρξατο τῆς βασιλείας is manifestly wrong. Merkel proposed to read ρλγ' i.e. 247. Kaibel makes a more elaborate conjecture, reading <ἤκμασε δὲ ἐπὶ τῆς Ὀλυμπιάδος ρκζ'> καὶ παρέτεινε. . . Ὀλυμπιάδος δὲ ρλγ', ἧς κτλ., i.e. his “floruit” was in Ol. 127 and he survived to the time of Ptolemy Euergetes, Ol. 133. No passage in his works implying a later date than Ol. 133, that was assumed as the date of his death.

But we read in Suidas s.v. Ἀριστοφάνης Βυζάντιος . . . μαθητῆς Καλλιμάχου καὶ Ζηνοδότου· ἀλλὰ τοῦ μὲν νέος, τοῦ δὲ παῖς ἦκουσε. The natural interpretation here (though some would take the last sentence as a chiasmus) is to understand the first τοῦ as Callimachus, the second as Zenodotus; and hence it is sought to be inferred that Callimachus survived Zenodotus, whose death is put circ. 245–235.

Among the more distinguished pupils of Callimachus were Eratosthenes of Cyrene, Aristophanes of Byzantium, and Apollonius, a native of Alexandria or of Naucratis, but from his sojourn in Rhodes called “the Rhodian.” With the last named Callimachus had a quarrel which, purely literary in its origin, developed into a bitter personal feud, and led to Apollonius withdrawing from Alexandria to Rhodes. In the view of Callimachus the day of the Homeric type of epic was past. That spacious type of poetry must now give place to a poetry more expressive of the genius of the age, the short and highly polished poem, in which the recondite learning of the time should find expression. Apollonius, on the other hand, in his *Argonautica* sought to continue the Homeric tradition. We are not concerned here to decide the dispute, but we can appreciate the two points of view. To Callimachus it may well have seemed that the long epic, written in the traditional epic language with its set phrases and formulae, could hardly be other than a weak and artificial echo of Homer: it could be no expression of the living culture of Alexandria: it could have no originality, nothing individual (Callim. Ep. xxx.). To Apollonius, on the other hand, it might seem that for Callimachus romance was dead; and to him, who deserves to be called the first of the romantics, Callimachus might

appear even more truly

The idle singer of an empty day,

lifeless and “wooden” and uninspired: cf. A. P. xi. 275.

The true inwardness of the quarrel may not have been apparent to their contemporaries or even to themselves, and it may have seemed to be merely a question of the Small Book v. the Big Book. Athen. ii. 72 a tells us ὅτι Καλλίμαχος ὁ γραμματικὸς τὸ μέγα βιβλίον ἴσον ἔλεγεν εἶναι τῷ μεγάλῳ κακῷ, “that a big book is a big evil.” Even if we accept the modern explanation that this refers merely to a papyrus-roll (βιβλίον) of inconvenient size we have the evidence of Callimachus himself in Hymn. Apoll. 105ff.: “Spake Envy privily in the ear of Apollo: ‘I admire not the poet who singeth not songs in number as the sea.’ Apollo spurned Envy with his foot, and spake thus: ‘Great is the stream of the Assyrian river, but much filth of earth and much refuse it carries on its waters. And not of every water do the Melissae carry to Deo, but of the trickling stream that springs from a holy fountain, pure and undefiled, the very crown of waters.’” It might be fanciful to equate the λύματα (schol. Hymn i. 17 λύματα· καθάρματα) and καθαρή of this passage with the κάθαρμα of Apollonius’ epigram; but in any case the schol. on this passage says expressly: ἐγκαλεῖ διὰ τούτων τοὺς σκώπτοντας αὐτὸν μὴ δύνασθαι ποιῆσαι μέγα ποίμα, ὅθεν ἠναγκάσθη ποιῆσαι τὴν Ἑκάλην. Some have supposed that Apollon. Argon, iii. 932 ff. ἀκλειῆς ὅδε μάντις ὃς οὐδ’ ὅσα παῖδες ἴσασιν οἶδε νόῳ φράσσασθαι κτλ. was a second edition insertion intended to refer to those words of Callimachus, the crow being Callimachus, Mopsus being Apollonius himself.

Doubtless Callimachus attributed the attitude of Apollonius to envy; he says of himself: ὁ δ’ ἤειπεν κρέσσονα βασκανίης, Epigr. xxiii. 4, cf. Hymn. Apoll. 105; and he wrote a poem called Ibis, “of studied obscurity and abuse on one Ibis, an enemy of Callimachus: this was Apollonius, who wrote the Argonautica” (Suidas s.v. Καλλίμαχος), which served as the model for Ovid’s poem of the same name: Ovid, Ibis, 53 ff. “Postmodo, si perges, in te mihi liber iambus Tincta Lycamtheo sanguine tela dabit. Nunc, quo Battiaades inimicum devovet Ibin, Hoc ego devoveo teque tuosque modo. Utque ille, historiis involvam carmina caecis: Non soleam quamvis hoc genus ipse sequi.

Illius ambages imitatus in Ibide dicar Oblitus moris iudiciiue mei.”

To understand the allusion in applying the name Ibis to Apollonius we have only to read the description of the bird in Strabo xvii. 823, where he is speaking of the botany and zoology of Egypt: “Tamest of all is the Ibis, which is like a stork in shape and size, and is of two colours, one storklike [the white or Sacred Ibis], the other all black [the Glossy Ibis]. Every crossing (τρίοδος) in Alexandria is full of them, in some respects usefully, in others not usefully. Usefully, because they pick up all sorts of vermin and the offal (ἀποκαθάρματα) in the butchers’ shops and fish-shops (ὀψοπώλια). They are detrimental, because they are omnivorous and unclean (παμφάγον καὶ ἀκάθαρτον) and are with difficulty prevented from polluting in every way what is clean and what is not theirs (τῶν ἀλλοτρίων).”

Callimachus, as we have seen, abhorred the common path (E. xxx. 1 f.), and loved the pure spring (H. Apoll. 110 f.). So his professed disciple Propertius iii. 1. 1 ff. says: “Callimachi Manes . . . Primus ego ingredior puro de fonte sacerdos Itala per graios orgia ferre choros. . . . Non datur ad Musas currere lata via . . opus hoc de monte Sororum Detulit intacta pagina nostra via.” To Callimachus Apollonius was a treader in the beaten track, a feeder upon the unclean. Himself he would not have poetry to be

“Like a broad highway or a populous street Or like some roadside pool, which no nice art Has guarded that the cattle may not beat And foul it with a multitude of feet.”

2. CALLIMACHUS AND THE ALEXANDRINE LIBRARY

The statement, so unreservedly made in many works on Greek literature, that Callimachus succeeded Zenodotus as librarian of the Alexandrian library, would scarcely concern us here were it not that one observes in some recent writing remarks on the position of Callimachus among his contemporaries which proceed on the assumption that the librarianship of Callimachus is an ascertained fact.

The genesis of the statement is briefly this. In 1819 F. Osann discovered in a Plautine MS. in Rome a scholium which professed to be based on a note by one Caecius on the *Plutus* of Aristophanes. Osann communicated the beginning of this scholium to Meineke, who published it in his *Quaest. Scen. Spec.* iii. .

A complete copy of the scholium was published by F. Ritschl in his *Die alexandrinischen Bibliotheken*, Breslau, 1838, p-4. The MS. in which it occurs is in the library of the Collegio Romano and is a fifteenth-century parchment codex of Plautus in 4to, designated 4. C. 39, containing fifteen plays. The scholium occurs on the page where the *Poenulus* ends and the *Mostellaria* begins. It runs thus:

“Ex Caecio in commento comoediarum Aristophanis poetae in pluto quam possumus opulentiam nuncupare. Alexander aetolus et Lycophron chalcidensis et Zenodotus ephestius impulsu Regis ptolemaei philadelphi cognomento, qui mirum in modum favebat ingeniis et famae doctorum hominum, graecae artis poeticos libros in unum collegerunt et in ordinem redegerunt; Alexander tragoedias, Lycophron comoedias, Zenodotus vero Homeri poemata et reliquorum illustrium poetarum. Nam Rex ille philosophis affertissimus et caeteris omnibus autoribus claris disquisitis impensa regiae munificentiae ubique terrarum quantum valuit voluminibus opera demetrii phalerii phzxa senum duas bibliothecas fecit, alteram extra Regiam, alteram autem in Regia. In exteriori autem fuerunt milia voluminum quadraginta duo et octingenta. In Regia autem bibliotheca voluminum quidem commixtorum volumina quadringenta milia, simplicium autem et digestorum milia nonaginta, sicuti refert Callimachus aulicus Regius bibliothecavius qui etiam singulis voluminibus titulos inscripsit. Fuit praeterea qui idem asseveret

eratosthenes non ita multo post eiusdem custos bibliothecae. hec autem fuerunt omnium gentium ac linguarum quae habere potuit docta volumina quae summa diligentia Rex ille in suam linguam fecit ab optimis interpretibus converti. Ceterum pisistratus sparsam prius homeri poesim ante ptolemaeum philadelphum annis ducentis et eo etiam amplius sollerti cura in ea quae nunc extant redegit volumina usus ad hoc opus divinum industria quattuor celeberrimorum et eruditissimorum hominum videlicet Concyli Onomacriti athenieñ, Zopyri heracleotae et Orphei crotoniatae. Nam carptim prius Homerus et non nisi difficillime legebatur. Quum etiam post pisistrati curam et ptolemaei diligentiam aristarchus adhuc exactius in homeri elimandam collectionem vigilavit. Heliodorus multa aliter nugatur quae longo convitio cecius reprehendit. Nam ol' LXXII duobus doctis viris a pisistrato huic negotio praepositis dicit homerum ita fuisse compositum. Qui quidem zenodoti et aristarchi industria omnibus praelatam comprobarint, quod constat fuisse falsissimum. Quippe cum inter pisistratum et Zenodotum fuerint anni supra ducentos. Aristarchus autem quattuor annis minor fuerit ipso et Zenodoto atque ptolemaeo."

The unknown Caecius or Cecius W. Dindorf (Rhein. Mus., 1830, iv.) proposed to identify with John Tzetzes.

In 1839 J. A. Cramer published at Oxford his *Anecdota graeca e codd. manuscriptis Bibliothecae Regiae Parisiensis*. The first of the *Anecdota* (vol. i. if.) is a short anonymous treatise *Περὶ κωμωδίας* from cod. 2677, "written apparently in the sixteenth century" according to the Paris catalogue: but Cramer notes that "Catalogi autem confector indicare neglexit, interesse quaedam vacua folia inter caetera quae Codice insunt et opusculum nostrum, quod diversa prorsus manu scriptum videtur et aliquantum recentiori: ut aliunde crediderim in unum volumen cum prioribus coaluisse." Cramer does not quite accept the identification of Cecius = Tzetzes.

The relative portion of this treatise is as follows: ἰστέον ὅτι Ἀλέξανδρος ὁ Αἰτωλὸς καὶ Λυκόφρων ὁ Χαλκιδεὺς ὑπὸ Πτολεμαίου τοῦ Φιλαδέλφου προτραπέντες τὰς σκηνικὰς διώρθωσαν βίβλους. Λυκόφρων μὲν τὰς τῆς κωμωδίας. Ἀλέξανδρος δὲ τὰς τῆς τραγωδίας, ἀλλὰ δὴ καὶ τὰς σατυρικὰς. ὁ γὰρ Πτολεμαῖος, ἀλλὰ δὴ καὶ τὰς σατυρικὰς. ὁ γὰρ Πτολεμαῖος, φιλολογώτατος ὢν, διὰ Δημητρίου τοῦ Φαληρέως καὶ ἐτέρων ἐλλογίμων ἀνδρῶν, δαπάναις βασιλικαῖς ἀπανταχόθεν τὰς βίβλους εἰς Ἀλεξάνδρειαν

συνήθροισεν, καὶ δυσι βιβλιοθήκαις ταύτας ἐπέθετο. ὧν τῆς ἐκτὸς μὲν ἀριθμὸς τετρακισμύριαι δισχίλιαι ὀκτακόσiai, τῆς δὲ τῶν ἀνακτόρων ἐντὸς συμμιγῶν μὲν βιβλίων ἀριθμὸς τεσσαράκοντα μυριάδες, ἀμιγῶν δὲ καὶ ἀπλῶν μυριάδες ἑννέα· ὧν τοὺς πίνακας ὕστερον Καλλιμάχος ἐπεγράψατο. Ἐρατοσθένει δὲ ἡλικιώτῃ Καλλιμάχου παρὰ τοῦ βασιλέως τὸ τοιοῦτον ἐνεπιστεύθη βιβλιοφυλάκιον. (An edition of this anonymous treatise corrected from various MSS. was published by Studemund, *Philologus*, xlv. (1886).)

Next in the *Rhein. Mus.* vi. (1847) H. Keil published from a MS. at Milan, “cod. Ambrosianus C 222 su. mai. bombycinus, saec. xiii., qui olim Georgii Merulae fuit” the Prolegomena to Aristophanes of John Tzetzes. The superscription βίβλος Ἀριστοφάνους Τζέτζην φορέουσ’ ὑποφήτην is followed by two versions of the Prolegomena, the similarity of which to the scholium Plautinum completely confirms Dindorf’s conjecture. The relative passages in the two versions are as follows:

I. “Alexander the Aetolian and Lycophron the Chalcidian encouraged by royal bounties revised (διωρθώσαντο) for Ptolemy Philadelphus the scenic books — I mean the books of Comedy, Tragedy, and Satyric dramas — there being with them and helping in the correction such a librarian of so great a library — Eratosthenes, ὧν βιβλίων τοὺς πίνακας Καλλιμάχος ἀπεγράψατο. Alexander corrected the Tragics, Lycophron the Comics. νεανῖαι ἦσαν Καλλιμάχος καὶ Ἐρατοσθένης These revised the scenic books, as the Aristarchuses and Zenodotuses looked over those of the poets.”

II. The second version, after a similar reference to the founding of the library, proceeds to mention the number of books in the two libraries, “whereof the number in the outside library was 42,800; in that within the Court and Palace the number of ‘mixed’ books was 400,000, of ‘simple and unmixed’ books 90,000, ὡς ὁ Καλλιμάχος νεανίσκος ὢν τῆς αὐλῆς ὑστέρως μετὰ τὴν ἀνόρθωσιν τοὺς πίνακας αὐτῶν ἀπεγράψατο. Eratosthenes, his contemporary, was entrusted by the king with such a great library. ἀλλὰ τὰ Καλλιμάχου καὶ τοῦ Ἐρατοσθένους μετὰ βρυχύν τινα χρόνον ἐγένετο τῆς συναγωγῆς τῶν βιβλίων, ὡς ἔφην, καὶ διορθώσεως, καὶ ἐπ’ αὐτοῦ τοῦ Πτολεμαίου τοῦ φιλαδέλφου.

Thus the Plautine scholium alone names Callimachus as librarian, and even the phrase “aulicus Regius bibliothecarius” does not necessarily imply that he was Chief Librarian. The words, in fact seem rather to be merely a loose

translation of the statement in the second version of Tzetzes.

The Prolegomena of Tzetzes can be consulted conveniently in the Appendix to Nauck's edition of the *Lexicon Vindobonense*, St. Petersburg, 1867, or in Kaibel, *Comicorum Gr. Frag.* (Berlin 1899), ff.

3. WORKS

It will be convenient to divide these into two groups.

A. Works mentioned by Suidas s.v. Καλλίμαχος.

His list does not profess to be complete: "among his books are also these." The list runs as follows: 1. The Coming of Io. 2. Semele. 3. Settlements of Argos. 4. Arcadia. 5. Glaucus. 6. Hopes (Ἑλπίδες). Nothing is known of any of these. They may not have been independent works at all, but merely subsections of the Aitia or other works mentioned below.

Suidas then mentions 7. Satyric dramas. 8. Tragedies. 9. Comedies. 10. Lyrics (μέλη) 11. Ibis (see above).

Then follows a list of works presumably in prose:

12. Museum. This, of which nothing is known, may have been a sub-title of the Pinaces. 13. Tables of all those who were eminent in any kind of literature and of their writings (Πίνακες τῶν ἐν πάσῃ παιδείᾳ διαλαμψάντων καὶ ὧν συνέγραψαν) in 120 books. 14. Table and register of dramatic poets chronologically, from the earliest times (Πίναξ καὶ ἀναγραφὴ τῶν κατὰ χρόνους καὶ ἀπ' ἀρχῆς γενομένων διδασκάλων).

No. 14 is doubtless only a sub-title of No. 13. These tables were a catalogue of the books in the larger Alexandrian Library, i.e. part of the Brycheion near the Museum. Besides giving a list of an author's works, this catalogue contained a biographical sketch of each author. It would seem that the authors were distributed in at least eight classes: Epic and other non-dramatic poets; Dramatic poets; Legislation (this was Pinax No. 3; Athen. 585 b, νόμον συσσιτικόν. . . ἀνέγραψε δ' αὐτὸν Καλλίμαχος ἐν τῷ τρίτῳ πίνακι τῶν Νόμων); Philosophy (Diog. Laert. viii. 86; Athen. 252 c); History (Athen. ii. 70 b); Oratory (Athen. 669 e Καλλίμαχος ἐν τῇ τῶν Ῥητορικῶν ἀναγραφῇ); Miscellaneous (τῶν παντοδαπῶν, Athen. 244 a). The Pinaces gave also the opening words of each book and the number of lines it contained (Athen. 244 a, 585 b; Harpocrat. s.v. Ἴων).

15. Table of the Glosses and Compositions of Democritus (Πίναξ τῶν Δημοκρίτου γλоссῶν καὶ συνταγμάτων). 16. Local Month-names (Μηνῶν προσηγορίαι κατὰ ἔθνος καὶ πόλεις). 17. Foundations of Islands and Cities

and changes of name (Κτίσεις νήσων καὶ πόλεων καὶ μετονομασίαι). Known only from Suidas. 18, On the Rivers in Europe. A sub-title of No. 23. 19. On strange and marvellous things in Peloponnesus and Italy. A sub-title of No. 24. 20. Περὶ μετονομασίας ἰχθύων 21. Περὶ ἀνέμων. Probably sub-titles of the Ἐθ. Ὄνομ. (see below). 22. On Birds (Περὶ ὀρνέων). This, cited by Athen. 388 d as Περὶ ὀρνίθων, may have been a sub-title of the Ἐθ. Ὄνομ. (see below). 23. On the Rivers of the World (Περὶ τῶν ἐν τῇ οἰκουμένῃ ποταμῶν). 24. Collection of marvels in all the earth according to localities (Θαυμάτων τῶν εἰς ἅπασαν τὴν γῆν κατὰ τόπους συναγωγή). This was used by Antigonus of Carystus.

B. Works not mentioned in Suidas' list but known of from other sources.

25. Aetia. 26. Hecale. 27. On Games (Περὶ ἀγώνων). 28. Galatea. 29. Iambi. 30. Γραφεῖον. 31. Epigrams. 32. The Lock of Berenice (Βερενίκης πλόκαμος) = Catullus lxvi. 33. Six Hymns. 34. Elegy on Sosibios. 35. Ἀρσινόης γάμος, inferred from fr. 196. 36. Branchos. 37. Περὶ λογάδων. 38. Customs of Barbarians. 39. On the Nymphs. 40. Ἐθνικαὶ Ὀνομασίαι, or local nomenclature, Athen. 329 a (= fr. 38). To this belonged probably not only the Περὶ μετονομασίας (κατονομασίας?) ἰχθύων (No. 20), but also the Περὶ ἀνέμων (No. 21), the Περὶ ὀρνέων, No. 22 above, and the Μηνῶν προσηγορίαι, No. 16 above. 41. On the Rivers of Asia (schol. Ap. Rh. i. 1165). A sub-title of No. 23 above. 42. Πρὸς Πραξιφάνη, Vit. Arati i. 43. Ὑπομνήματα ἱστορικά.

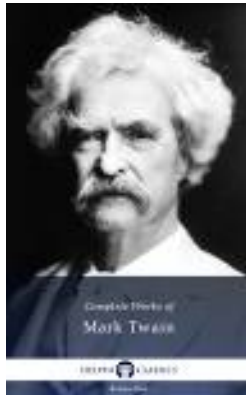
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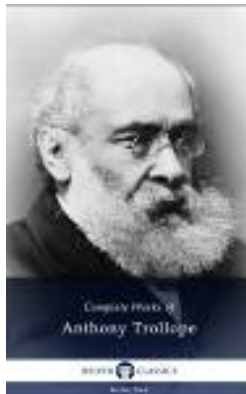
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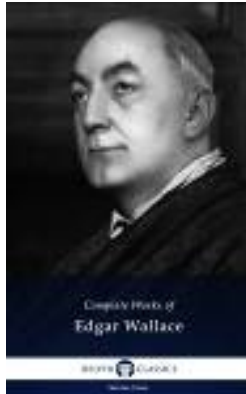
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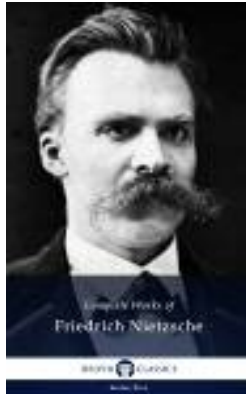
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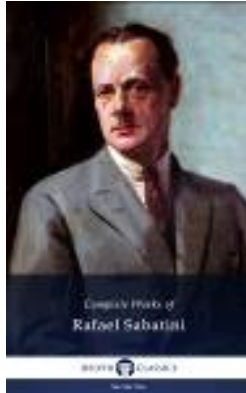
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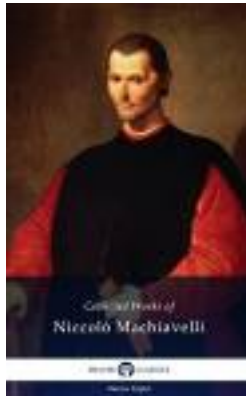
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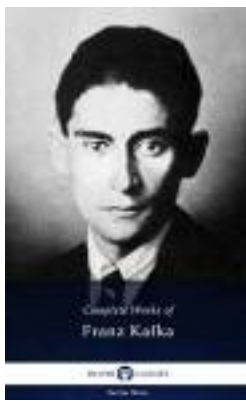
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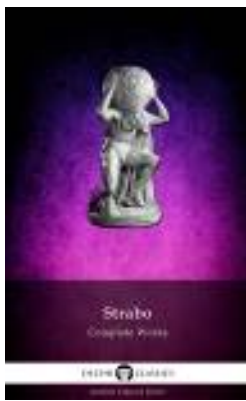
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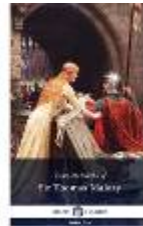
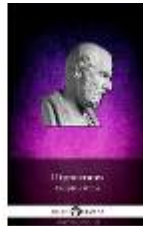
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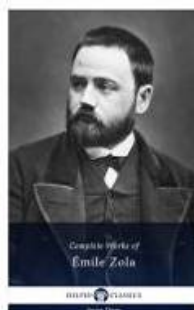
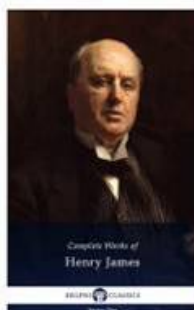
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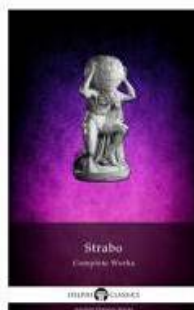
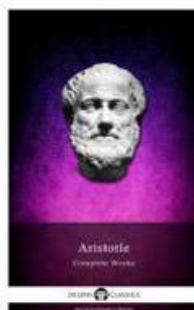
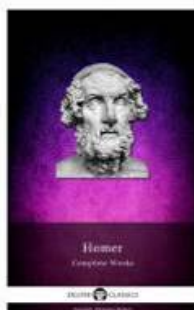
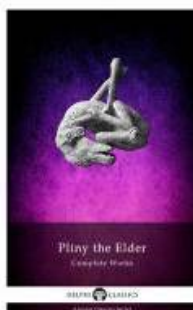
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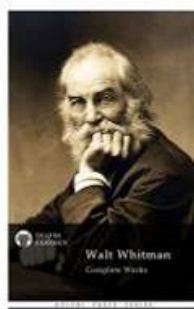
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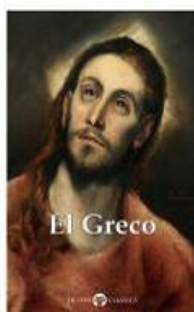
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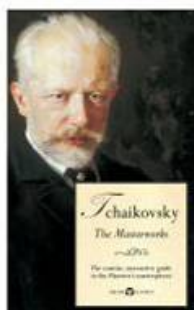
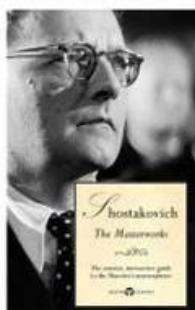
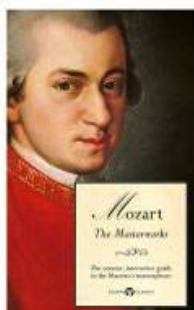
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